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THE HISTORY OF THE  
LIFE OF  
JOHN BUNYAN  
BY  
JOHN BUNYAN  
IN TWO VOLUMES  
THE FIRST VOLUME  
LONDON  
Printed by J. Sturges, at the Angel in St. Dunstons Church-yard, 1709.

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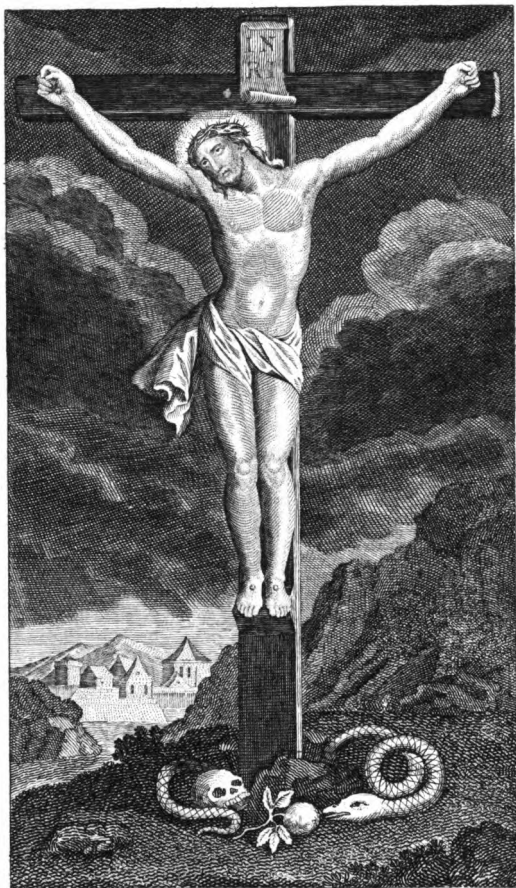


25/2 = 25. F. 20.









W. H. W. H. W. H.

*It is consummated. St. John. ~~III~~. 30.*

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A  
**Manual**  
for  
**Christians,**  
containing  
**Prayers and Holy Precepts,**  
selected  
from Catholic Authors, confirmed by Examples;  
to wick are added Instructions for Youth,  
and an  
**Abridged Catechism.**

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**Vienna.**

**Printed by Strauss's Widow.**

**To be had in the Library of the Mechitarists.**

**1838.**

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## Table of moveable Feasts.

<i>Year of our Lord.</i>	<i>Septua- gesima Sunday.</i>	<i>Ash- wednes- day.</i>	<i>Easter Sunday.</i>	<i>Ascension Day.</i>
1838	Feb. . 11	Feb. . 28	Apr. . 15	May . 24
1839	Jan. . 27	Feb. . 13	Mar. . 31	May . 9
1840	Feb. . 16	Mar. . 4	Apr. . 19	May . 28
1841	Feb. . 7	Feb. . 24	Apr. . 11	May . 20
1842	Jan. . 23	Feb. . 9	Mar. . 27	May . 5
1843	Feb. . 12	Mar. . 1	Apr. . 16	May . 25
1844	Feb. . 4	Feb. . 21	Apr. . 7	May . 16
1845	Jan. . 19	Feb. . 5	Mar. . 23	May . 1
1846	Feb. . 8	Feb. . 25	Apr. . 12	May . 21
1847	Jan. . 31	Feb. . 27	Apr. . 4	May . 13
1848	Feb. . 20	Mar. . 8	Apr. . 23	June . 1
1849	Feb. . 4	Feb. . 21	Apr. . 8	May . 17
1850	Jan. . 27	Feb. . 13	Mar. . 31	May . 9
1851	Feb. . 16	Mar. . 5	Apr. . 20	May . 29
1852	Feb. . 8	Feb. . 25	Apr. . 11	May . 20
1853	Jan. . 23	Feb. . 9	Mar. . 27	May . 5
1854	Feb. . 12	Mar. . 1	Apr. . 16	May . 25
1855	Feb. . 4	Feb. . 21	Apr. . 8	May . 17
1856	Jan. . 20	Feb. . 6	Mar. . 23	May . 1
1857	Feb. . 8	Feb. . 25	Apr. . 12	May . 21
1858	Jan. . 31	Feb. . 17	Apr. . 4	May . 13
1859	Feb. . 20	Mar. . 9	Apr. . 24	June . 2
1860	Feb. . 5	Feb. . 22	Apr. . 8	May . 17
1861	Jan. . 27	Feb. . 13	Mar. . 31	May . 9
1862	Feb. . 16	Mar. . 5	Apr. . 30	May . 29
1863	Feb. . 1	Feb. . 18	Apr. . 5	May . 14

# Table of moveable Feasts.

<i>Year of our Lord.</i>	<i>Whit- Sunday.</i>	<i>Corpus Christi.</i>	<i>Sundays after Pent.</i>	<i>First Sunday of Advent.</i>
1838	June . 3	June . 14	25	Dec. . 2
1839	May . 19	May . 30	27	Dec. . 1
1840	June . 7	June . 18	24	Nov. . 29
1841	May . 30	June . 10	25	Nov. . 28
1842	May . 15	May . 26	27	Nov. . 27
1843	June . 4	June . 15	25	Dec. . 3
1844	May . 26	June . 6	26	Dec. . 1
1845	May . 11	May . 22	28	Nov. . 30
1846	May . 31	June . 11	25	Nov. . 29
1847	May . 23	June . 3	26	Nov. . 28
1848	June . 11	June . 22	24	Dec. . 3
1849	May . 27	June . 7	26	Dec. . 2
1850	May . 19	May . 30	27	Dec. . 1
1851	June . 8	June . 19	24	Nov. . 30
1852	May . 30	June . 10	21	Nov. . 28
1853	May . 15	May . 26	27	Nov. . 27
1854	June . 4	June . 15	25	Dec. . 3
1855	May . 27	June . 7	26	Dec. . 2
1856	May . 11	May . 22	28	Nov. . 30
1857	May . 31	June . 11	25	Nov. . 29
1858	May . 23	June . 3	26	Nov. . 28
1859	June . 12	June . 23	23	Nov. . 27
1860	May . 27	June . 7	26	Dec. . 2
1861	May . 19	May . 30	27	Dec. . 1
1862	June . 8	June . 19	24	Nov. . 30
1863	May . 24	June . 4	28	Dec. . 1

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## An Instruction for the Morning.

**A**s soon as you awake in the morning, be careful to give your first thoughts to God, saying: *«O God, my God, for thee I watch at break of day.»* Ps. LXII. 1. — Make the sign of the cross, and offer your heart and soul to love and serve him for time and eternity. — Rise at a regular hour, and *«at the time of uprising be not slack.»* Eccli XXXII. — When you get up, say: In the name of our Lord Jesus Christ crucified I arise; bless me, O Lord, defend, govern and keep me, and after this short and miserable pilgrimage bring me to everlasting happiness. Holy Trinity one God, to thy protection I recommend my soul and body; deliver me this day from all sin, and preserve me from sudden and unprovided death. — Dress yourself modestly, and occupying yourself with good thoughts. Say: O sweet Jesus, cloath my sinful soul with the robe of thy justice, and cover it with the ornaments of thy grace. Particularly consider the goodness of God, who gives you this day to labour in it for the salvation of your soul, and that perhaps it may be your last. — In washing your hands, say: O my Lord Jesus, who so lovedst us as to wash our souls in thy precious blood, purify, I beseech thee, my heart and my hands from all the spots and filth of sin. — When dressed, kneel down, place yourself in the presence of God with the greatest attention, reverence and fervour. The wise man *«will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the most High. He will open his mouth in prayer and will make supplication for his sins. For if it shall please the great*

*Lord, he will fill him with the spirit of understanding.*” Eccli. XXXIX. 6 — 9. — Never miss your morning prayers. God sent the manna from heaven to the Jews to feed and fortify them; but it was necessary they should gather it in the morning, to give us to understand, that it is in the morning chiefly we are to gather the favours of heaven, that our souls may be fortified against sin during the rest of the day.

### Prayers for Morning.

*“To thee will I pray, O Lord: in the morning thou shalt hear my voice. In the morning I will stand before thee.”* Ps. V. 4, 5.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen. Blessed be the holy and undivided Trinity, now and for ever. Amen.

### The Lord's Prayer.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth, as it is in heaven; give us this day our daily bread and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

### The Angelical Salutation.

Hail Mary, full of grace, our Lord is with thee; blessed art thou among women; and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

### The Apostles' Creed.

I believe in God the Father Almighty, Creator of heaven and earth. And in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried;

he descended into hell; the third day he rose again from the dead; he ascended into heaven; sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead. I believe in the Holy Ghost; the holy Catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

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O my God, I firmly believe thou art here, perfectly seest me, and observest all my actions, all my thoughts and the most secret motions of my heart; give me grace to pray as I ought. — I firmly believe, and am ready to profess, whatsoever thou hast revealed to the Holy Catholic Church. I hope in thy mercies. I love thy unspeakable goodness. I am sorry that I have ever displeased thee; I therefore detest all sin, and resolve rather to die than ever wilfully to offend thee. Blessed be thy holy name, most sovereign Lord, for the infinite blessings thou hast so freely bestowed on me; for creating me to thy own image, for redeeming me by thy Son, for sanctifying me with thy Holy Ghost, for my call to and perseverance in thy Catholic Church, and particularly, for thy gracious protection from the dangers of this night, and bringing me safely to the beginning of this day.

I offer thee, O my good God, in thanksgiving for thy infinite goodness and mercies to me, all that I am, or have, all the thoughts, words and deeds of my whole life, but especially those of this present day, in union with the bitter passion and death of my dear Saviour, Jesus Christ, the merits of his blessed Mother, the ever immaculate Virgin Mary, of all the saints and angels in heaven, and of all the faithful upon earth. — I likewise offer to thy infinite goodness all the good works of all the just, and all the sacrifices of the

Mass, that have been, are and will be offered to thy divine Majesty this day, or at any other time, throughout the whole world. I offer this same oblation for the gaining of such Indulgences, as are annexed to any action of this day.

Continue, O Lord, thy mercy to me, and give me grace to walk honestly as in the day, in all holy obedience before thy face. — Deliver me from the evils of this day; let thy powerful grace conduct me through it, that I may not fall into any sin, but that all my thoughts, words and actions, may be regulated according to the rules of thy justice, and tend to the observance of thy holy law, that I may be fenced and freed from all evils both now and for ever.

Strengthen my resolution to embrace with gladness the opportunity of doing good, and carefully to avoid all occasions of sin, especially N., which I have found by experience to be most dangerous to my soul: and when, through frailty I forget thee, do thou in mercy remember me; that as often as I fall by the evil inclination of my nature, I may always rise again by the assistance of thy grace. Make me diligent in the duty of my calling; let me in all crosses submit to thy divine pleasure, and wholly rely on thy merciful Providence. Let thy blessing be upon my actions, and thy grace direct my intentions, that the whole course of my life, and the principal design of my heart, may always tend to the advancement of thy glory, the good of others, and the eternal salvation of my soul. — Give me grace, O Lord, that I may do what thou commandest, and command me what thou plearest.

Give me grace to suffer what thou permittest, and permit what thou plearest.

To thee, O Lord, I commend my soul and body, my parents and relations, my ecclesiastical and secular superiors, my benefactors, my friends

and all those for whom I am any ways bound to offer up my prayers. To thee I commend the holy catholic Church, our country and our Sovereign. — Grant, O Lord, that all may know thee, reverence thee, love thee and be loved by thee. Bring back those that err, and convert all to the true faith. Comfort all those that lead their lives in sorrow and misery. Lastly I commend all, universally, to thy holy protection, that thou wouldst vouchsafe to the living forgiveness of their sins, and to the souls departed everlasting rest.

O Angel of God, to whose holy care I am committed by the clemency of the most High, enlighten, defend, and govern me this day.

May the blessed Virgin Mary, Saint Joseph, my Patron Saint, and all the saints be my intercessors with the Lord, that I may make good use of grace, obtain the inestimable gift of perseverance, and be succoured by him, who lives and reigns through everlasting ages. Amen.

God the Father bless me; Jesus Christ defend and keep me; the Holy Ghost enlighten and direct me now and for ever. Amen.

### Acts of Faith, Hope and Charity.

I firmly believe there is one God, and that in this one God there are three persons, the Father, the Son, and the Holy Ghost; that the Son took to himself the nature of man from the Virgin Mary's womb by the power of the Holy Ghost; that in this human nature, he was crucified and died for us; and that the Holy Ghost sanctifies us by his grace. Moreover, I believe whatever else the Catholic Church proposes to be believed; and this because God, who is the sovereign truth, which can neither deceive nor be deceived, has revealed all these things to his Church.

O my God, relying on thy almighty power, and thy infinite mercy and goodness, and be-



cause thou art faithful to thy promises, I trust in thee that thou wilt grant me forgiveness of my sins, through the merits of Jesus Christ thy Son: and that thou wilt give me the assistance of thy grace, with which I may labour and continue to the end in the diligent exercise of all good works, and may deserve to obtain the glory which thou hast promised in heaven.

O Lord, my God, I love thee with my whole heart and above all things, because thou, O God, art the sovereign good, and for thy own infinite perfections, art most worthy of all love. And for thy sake I also love my neighbour as myself.

O my God, for the sake of thy sovereign goodness, and infinite perfection, which I love above all things, I am exceedingly sorry from the bottom of my heart, I am grieved for having offended, by my sins, this thy infinite goodness: and I firmly resolve, by the assistance of thy grace, never more to offend thee for the time to come, and carefully to avoid all occasions of sin.

### The Angelus Domini.

*To be said morning, noon and night, in memory of our Saviour's becoming man for our salvation.*

1) The angel of the Lord declared unto *Mary*: and she conceived of the Holy Ghost. *Hail Mary*, etc.

2) Behold the Handmaid of the Lord; be it done unto me according to thy word. *Hail Mary*, etc.

3) And the Word was made flesh; and dwelt among us. *Hail Mary*, etc.

Let us pray.

Pour forth, we beseech thee, O Lord, thy grace into our hearts, that we to whom the incarnation of Christ thy Son was made known by the

message of an angel, may by his passion and cross be brought to the glory of his resurrection; through the same Christ our Lord.

A plenary Indulgence is granted to all who having been at Confession and Communion on any day in the month shall say on their knees the *Angelus* at Morning, Noon and Evening; and 100 day's Indulgence every time a person recites it on his knees on other days, as Benedict XIII. declares in his Indult, Sept. 14, 1724.

Benedict XIV. confirmed these Indulgences, April 20, 1742, adding, that during the whole Paschal time, the Anthem *Regina Coeli* with its verses and prayer, is to be said standing, in place of the *Angelus*. Yet the Indulgences are equally gained by those, who, not knowing the *Regina Coeli*, shall say the *Angelus*; but this is to be said standing all the Paschal time, and on all Sundays.

### The Anthem Regina Coeli.

*To be said from Easter Eve till Trinity-Sunday.*

Hail, Heavenly Queen, thy joy declare; *Alleluia*.  
For He, whom thou deservedst to bear; *Alleluia*.

Hath, as he promised, risen from the grave;  
*Alleluia*.

Petition God our souls to save. *Alleluia*.

*V.* Rejoice, and be glad, O Virgin Mary, *Alleluia*.

*R.* For the Lord is truly risen, *Alleluia*.

Let us pray.

O God, who by the resurrection of thy Son our Lord Jesus Christ, hast vouchsafed to make the world rejoice: grant we beseech thee, that by the intercession of the Virgin Mary, his Mother, we may receive the joys of eternal life; through Jesus Christ, our Lord. Amen.

Besides this a good Christian ought to meditate in the morning on his last end, or some other devout subject, and to hear Mass with attention and devotion. — Spend some time every day in reading good books, saying before this reading: *„Speak, Lord, for thy servant heareth.“* I. King. III. 10; and in fine remembering the words: *„Be ye doers of the word, and not hearers only.“* James I. 22.

At the beginning of each work, take care to offer it up to God's service, and think, that you will do it because it is his will, and in order to please him. Keep yourself on all occasions, as much as possible, in the divine presence.

In order to sanctify your ordinary actions of the day, often raise up your heart to God, whilst you are about them, and say some short prayer to him in your heart.

*On going out of your house.* Shew me, O Lord, thy ways and teach me thy paths. Direct my steps according to thy word, that no injustice rule over me.

*When you hear the clock strike, raise your heart to God, and say to him:* O my God, teach me to love thee in time and eternity.

*Upon receiving any blessing from God, say:* Heavenly Father, I give thee thanks for this blessing (or benefit).

*When you are tempted to sin, say:* Lord, save me, I perish.

*If you have the misfortune to fall into sin, say:* Lord, be merciful to me, a sinner.

*When visited by sufferings, say:* Lord, thy will be done. I take this for my sins.

*In your conversation:* Set a watch, O Lord, before my mouth. Incline not my heart to evil words. Ps. CXLIV. 3. — *„Where there are two or three gathered*

together in my name, there am I in the midst of them." Matt. XVIII. 20.

Frequently in the day time repeat these or like words: Lord, what wilt thou have me do? O teach me to do thy holy will in all things. — Lord, keep me from sin. — May the name of the Lord be for ever blessed! — Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end. Amen.

#### Grace before meat.

"Whether you eat or drink, or whatever else you do, do all to the glory of God." I. Cor. X. 31. — "Jesus taking the seven loaves and the fishes, and giving thanks he brake and gave to his disciples." Matt. XV. 36.

"The eyes of all hope in thee O Lord, and thou givest them meat in due season. Thou openest thy hand, and fillest with blessing every living creature." Ps. CXLIV. 15. Glory etc.

Bless us, O Lord, and these thy gifts, which of thy bounty we are going to partake; through Christ our Lord. Amen.

#### Grace after meat.

"When thou hast eaten, and art full, thou must bless the Lord thy God." Deut. VIII.

We give thee thanks, Almighty God, for all thy benefits, who livest and reignest, world without end. Amen. — Vouchsafe, O Lord, for thy name's sake, to render to all our benefactors everlasting life. Amen.

May the souls of the faithful, through the mercy of God, rest in peace. Amen.

#### Prayers for Night.

God ordained in the old Law, one sacrifice for the morning, and another for the evening, to teach us that we are bound to pay him homage at the beginning

and close of the day. — Be therefore punctual in saying your evening prayers; make your daily examination of conscience; observe due modesty in going to bed; entertain yourself with the thoughts of death, and give your last thoughts to your crucified Saviour. «Evening and morning, and at noon I will speak and declare: and he (*God*) shall hear my voice.» Ps. LIV.

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

O my God, thou watchest over me with incomparable love, every moment bestowing favours, and preserving me from evil. Blessed be thy holy name for the benefits I have ever received from thee, and particularly this day.

O my Lord Jesus Christ, judge of the living and the dead, before whom I must appear one day to give an exact account of my whole life, enlighten me, I beseech thee, that I may see wherein I have offended thy infinite Majesty, and judge myself now with such a just severity that then thou mayest judge me with mercy and clemency.

Here examine what sins you have committed this day by thought, word, deed, or omission. Then sorrow deeply for having offended God, and say:

O my God, I detest these and all other sins which I have committed against thy divine Majesty. I am heartily sorry for having offended thee, because thou art infinitely good, and sin is infinitely displeasing to thee. I love thee with my whole heart, and firmly purpose by the help of thy grace, never more to offend thee. I resolve to avoid all occasions of sin; I will confess my sins, and will endeavour to make satisfaction for them. Have mercy on me, O God, and pardon me. In the name of thy beloved Son, Jesus, I humbly beg of thee to wash me with his precious blood, that my sins may be entirely remitted.

I firmly believe all the sacred truths the Catholic Church believes and teaches, because thou hast revealed them. And by the assistance of thy holy grace I am resolved to live and to die in the communion of this thy Church. — Relying upon thy goodness, power and promises I hope to obtain pardon of my sins, and life everlasting, through the merits of thy Son Jesus Christ, my only Redeemer. — I love thee with all my heart and desire to love thee, as the blessed do in heaven. — I also love my neighbour for thy sake. I sincerely forgive all that have injured me, and ask pardon of all that I have injured.

— May the blessed Virgin Mary, St. Joseph and all the saints pray for us to our Lord, that we may be preserved this night from sin and all evils. — Blessed St. Michael, defend us in the day of battle, that we may not be lost at the dreadful judgment. — O my good Angel, whom God by his mercy has appointed to be my guardian, enlighten and protect me, direct and govern me this night.

Almighty God have mercy on us, and our sins being forgiven, bring us to life everlasting. — The almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

Vouchsafe, O Lord, to keep me this night to come, that being safely delivered from all dangers, and comfortably refreshed with moderate sleep, I may be the better enabled to do my duties, and so daily advance to a more perfect observance of thy commandments, till having passed my days in thy fear, I may end them in thy favour, and rejoice with thee for ever in thy heavenly kingdom, through Jesus Christ our Lord and only Saviour, who with thee liveth and reigneth ever one God, world without end. Amen.

Visit, we beseech thee, O Lord, this house and family, and drive from it all snares of the enemy; let thy angels dwell herein and keep us

in peace, and may thy blessing be always upon us; through our Lord Jesus Christ. Amen. — May the souls of the faithful departed, through the mercy of God, rest in peace. Amen.

Into thy hands, o Lord, I commend my spirit. — Lord Jesus, receive my soul.

The blessing of God the Father, the grace of Jesus Christ our Lord, and the comfort of the Holy Ghost be with us this night and for ever. Amen.

When you go to bed, say:

In the name of our Lord Jesus Christ crucified, I lay me down to rest; bless me, O Lord, defend and govern me, and after this short pilgrimage bring me to everlasting happiness. Amen.

A Prayer at settling to sleep.

O Jesus Christ, whose unwearied eye neither slumbers nor sleeps, but continually watches in the defence of thy servants; receive me, I beseech thee, into thy protection, and grant that I may hereafter behold that blessed and heavenly country, where thou, with the Father and the Holy Ghost, art eternal governor, and where the angels with the blessed saints, are citizens for ever. Amen.

When you are in bed and can not sleep, employ your thoughts in some prayers, or in meditating on some passage of our Saviour's life or passion, particularly how he spent that night, wherein he was taken in the garden; or you may think on the painful state of the souls in Purgatory.

If you chance to awake in the night, forthwith imagine with yourself, that you are present among the quires of saints and angels, and praise God with the words of that Hymn which they incessantly sing, saying: Holy, holy, holy Lord God of Sabaoth. Heaven and earth are full of the Majesty of thy glory: or

Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end. Amen.

Live, Jesus, live and let it be my life to die for thee!

### The manner of hearing Mass.

The sacrifice of Holy Mass is of infinite value. *St. Chrysostom* says, «that the angels are so well acquainted with the efficacy of the Mass, that they are in expectation till it begins; judging it the most favourable opportunity to obtain blessings for us of Almighty God. If our devotion in assisting at Mass be great, our advantage will be also great; if little, it will be also little. Almighty God bestows his choicest graces on such as hear Mass devoutly. — Whenever we have any thing to ask of Almighty God, the true or best means to obtain it is, to request it in consideration of the Masses that are said upon earth, in respect of the merits of the Son of God which are applied to us by means of them.

When you are going to hear Mass, let your first care be to endeavour to collect yourself as well as you can. Imagine that you hear within you the sweet voice of your Saviour, inviting you to come to his sacrifice, and to unite yourself to him. — In your way to Church put yourself in spirit in the company of the blessed Virgin, and the pious women, going to mount Calvary to be present at the passion and death of our Lord. Represent your Saviour as carrying his cross before you, to be immolated thereon for your sins; and bewail these sins of yours as the causes of all his sufferings. — When you enter the Church, humble yourself profoundly in the presence of God, and if the blessed Sacrament be kept there, adore your Saviour on your bended knees. At taking of holy water, make the sign of the cross on yourself, beg pardon for your sins, and humbly crave that you may be washed and cleansed



from them by the blood of the Lamb of God. — Then kneeling down represent to yourself, by a lively faith, the Majesty of God, and humbly beg his mercy and grace, that you may assist at this awful sacrifice in the manner you ought. — Propose to yourself the intentions, for which you do desire to offer up to God, by the hands of the Priest, this great sacrifice. Unite yourself to Jesus Christ, the invisible Priest in and through this sacrifice; join your adoration, thanksgiving, and prayer with his, and make a total offering of your soul and body to the Father in union with the oblation of the body and blood of Jesus Christ and thro' his hands.

When you go into the Church, say :

O Lord, in the multitude of thy mercies I will enter thy house: and adore thee in thy holy temple and confess thy name.

When you take Holy Water, say :

Sprinkle me, O Lord, with hyssop, and I shall be cleansed; wash me, and I shall be whiter than snow.

#### A Prayer before Mass.

O most merciful Father, and gracious God, who hast so loved the world; as not to spare thy only beloved Son, but didst deliver him up to suffer the cruel death of the cross for the redemption of us poor sinners; and wilt, moreover, have the same oblation daily renewed in the Mass, that we may apply the fruit of his sacred passion for the benefit of our souls; grant, we humbly beseech thee, that we may assist, with all reverence and devotion, at these adorable mysteries of thy infinite wisdom and singular goodness, that we may be made partakers of the fruit and virtue of the bloody sacrifice of the cross by this unbloody oblation of the altar. *First* then we offer it up, O



Lord, in humble and sincere profession of the supreme power and dominion thou hast over us and all creatures; to which we willingly submit. *Secondly*, in satisfaction and atonement for all the sins we have ever committed. *Thirdly*, as a thanksgiving for all the favours and blessings bestowed on us in general or particular. *Lastly*, that we may mercifully obtain of thy divine goodness what thou knowest we stand most in need of (*Here may be added in particular what each want for themselves or others, living or dead*). With these dispositions and intentions, we approach, O God, this day to thy altar, relying on thy power and mercy to grant our petitions: through the merits of the sacred passion and death of thy only Son, our Lord and Saviour Jesus Christ. Amen.

### Prayers at Mass.

**Make the Sign of the Cross, and say:**

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.—I will draw near to thy altar, O God, there to gain new strength and vigour for my soul. Separate me by thy grace from those unbelievers, who have not trust in thee; give me that grace which comforts me, when the remembrance of my sins afflicts and casts me down; that grace which lets me know there is to be found an everlasting refuge in thy goodness, and that thou art ready to forgive even our greatest sins, upon a sincere repentance.

The Psalm *Judica me Deus*, as also the *Gloria in excelsis Deo* and *Creed* are not said in Masses for the dead, and at some other times. You may pass them over, as you find the priest does.

### At the Confiteor.

Humble yourself profoundly before God. Covered with confusion at the sight of your sins, humbly beg pardon from the bottom of your heart, and say:

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I confess to Almighty God, to blessed Mary, ever a Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, Father, that I have much sinned in thought, word, and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech the blessed Mary, ever a Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy apostles Peter and Paul, and all the saints, and you, Father, to pray to the Lord our God for me.

After the Confiteor, say:

O my God, who hast commanded us to pray one for another, and in thy holy Church hast given the power of absolving from sin, receive with the same mercy the prayers of thy people for the priest, and those of thy priest for the people.

We beseech thee, O Lord, by the merits of those saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to forgive us all our sins.

At the Introit, say:

Grant, O Lord, that we may be truly prepared for offering this great Sacrifice to thee this day: and because our sins alone can render us displeasing to thee, we call aloud to thee for mercy.

At the Kyrie eleison, say:

Have mercy on me, O Lord, and forgive me all my sins. Have mercy on me, O Lord, have mercy on me.

At the Gloria in Excelsis Deo, say:

Glory be to God on high, and peace on earth to men of good will. We praise thee, we bless thee, we adore thee, we glorify thee, we give thee thanks for thy great glory. O Lord God, heavenly

**King, God the Father Almighty. O Lord, the only begotten Son Jesus Christ. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy on us: thou who takest away the sins of the world, hear our prayer. Thou who sittest at the right hand of the Father, have mercy on us. For thou only art holy, thou only art our Lord, thou only, O Jesus Christ, together with the Holy Ghost, art most High in the glory of God the Father.**

**At the Dominus vobiscum, say:**

**Be thou always with us, O God, and let thy grace never depart from us.**

**At the Collects or Prayers for the Day, say:**

**Almighty and eternal God, we humble beseech thee, mercifully to give ear to the prayers of thy servant, which he offers to thee in the name of thy Church, and in behalf of us thy people: accept them to the honour of thy name and the good of our souls: and grant us all those blessings which may any ways contribute to our salvation; through our Lord Jesus Christ. Amen.**

**At the Epistle, say:**

**Be thou, O Lord, eternally praised and blessed, for having communicated thy spirit to the holy prophets and apostles, disclosing to them admirable secrets, redounding to thy glory and our great good. We firmly believe their word, because it is thine. Give us, we beseech thee, the happiness to understand from the Church by their instructions, what is profitable, and grace to practise the same all our lives.**

**At the Gradual, say:**

**How wonderful, O Lord, is thy name throughout the whole earth! I will praise the Lord at all**

times, his praise shall be ever in my mouth. Be thou my God and my protector: in thee alone will I put my trust, let me not be confounded for ever.

### At the Tract.

O Lord, deal not with us according to our sins, nor reward us according to our iniquities. Remember not, O Lord, our former offences, but let thy mercy speedily come to our succour, because we have great need of it. Help us, O God our Saviour, and for the glory of thy name deliver us; O Lord, be merciful to us, for thy name's sake.

### At the Gospel, rise up, and say:

For ever adored and praised be thy holy name, O Lord, who art not content to instruct and inform us by the prophets and apostles, but hast even vouchsafed to speak to us by thy only Son, our Saviour, Jesus Christ; commanding us by a voice from heaven to hear him: graunt us, merciful God, the grace to profit by his divine and heavenly doctrine. All that is written of thee, dread Jesus, in thy Gospel, is truth itself; nothing but wisdom in thy actions, power and goodness in thy miracles, light and instruction in thy words. With thee, sacred Redeemer, are the words of eternal life; to whom shall we go, but to thee, eternal fountain of truth: to thee, who art the way, the truth and the life? Give me, O God, grace to practise, what you commandest, and command what thou plearest.

### At the Creed, say:

I believe, O Lord, all that thou hast taught me by thy holy Church; in this faith by the assistance of thy grace, I desire to live and die: by thy divine grace I am convinced of the sincerity and wisdom of those, who have delivered these sacred truths to us. Their miraculous success is a suffi-

cient proof. Of thy truth, thus delivered, my reason and will shall never doubt though my senses and vain imaginations should. I believe, O Lord, help thou my unbelief.

At the Offertory, or uncovering of the chalice, say:

Accept, O holy Father, almighty and eternal God, this unspotted host which I thy unworthy servant offer thee, my living and true God, for my innumerable sins, offences and negligences, for all here present, and for all faithful christians, living and dead, that it may avail me and them to life everlasting. Amen.

At the Offering of the chalice, say:

We offer thee, O Lord, the chalice of salvation, beseeching thy clemency, that it may ascend before thy divine Majesty, as a sweet perfume, for our salvation, and for that of the whole world.

Accept us, O Lord, in the spirit of humility and of a contrite heart: and may our sacrifice be so made this day in thy sight, that it may be pleasing to thee, O Lord God.

When the Priest washes his fingers, say:

O Lord, who didst once vouchsafe to wash thy disciples' feet, before their invitation to thy holy table, wash us also, we beseech thee, O Lord; wash our hearts, our desires, and our souls, that we may be wholly innocent and pure.

When the Priest stands before the Altar, say:

Receive, O holy Trinity, this oblation which we make to thee, in memory of the passion, resurrection, and ascension of our Lord Jesus Christ, and in honour of the ever blessed Virgin Mary, of blessed John the Baptist, of the holy apostles Pe-

ter and Paul, and of all the Saints, that it may be available to their honour and our salvation. And may they vouchsafe to intercede for us in heaven, whose memory we celebrate on earth: through the same Christ our Lord. Amen

At the Orate Fratres, say:

May our Lord receive this sacrifice from thy hands, to the praise and glory of his name, for our good, and for the benefit of his whole Church.

At the Secret Prayer, say:

Mercifully hear our prayers, O Lord, and graciously accept this oblation, which we thy servants make to thee, and as we offer it to the honour of thy name, so may it be to us here a means of obtaining thy grace in this life and in the next everlasting happiness.

At the Preface, say:

It is truly meet and just, right and available to salvation, that we always, and in all places, give thanks to thee, O holy Lord, Father almighty, eternal God, through Christ our Lord; by whom the angels praise thy Majesty, the dominations adore it, the powers tremble before it, the heavens and the heavenly virtues, and blessed seraphim with common jubilee glorify it; together with whom, we beseech thee, that we may be admitted to join our voices, saying humbly:

Holy, holy, holy, Lord God of Sabaoth, the heavens and earth are full of thy glory. Hosanna in the highest! Blessed is he, that cometh in the name of the Lord, Hosanna in the highest!

At the Canon of the Mass, say:

Most merciful Father, who hast given us thy only Son to be our sacrifice, incline thy ear to our

prayers and grant our petition; protect, unite, and govern thy holy Church throughout the whole world: pour forth thy blessing on thy Servant N. the Pope, on our Bishop, on our Sovereign, and all true professors of the Catholic faith.

**At the Memento for the Living, say:**

I humbly desire thee, likewise, to accept it, O God, for my parents (*if alive*), friends and benefactors; grant them all blessings, spiritual and temporal. I offer it up also (*here name the particular intention you would offer it up for, as for obtaining this virtue, or overcoming that vice; for blessings, such as health, etc.*) for all that are in misery; for those I have any ways injured in word or deed; for all my enemies; for the conversion of sinners and the enlightening of all that sit in darkness. Pour forth thy blessings on all, according to their different necessities, through the merits of thy only Son, our Lord. — Intercede for us, O blessed Virgin Mary; and pray for us, O ye apostles, martyrs, confessors and virgins, with all the saints of heaven.

Give ear, O Lord, we beseech thee, to the prayers of thy servant, who is here appointed to make this oblation in our behalf, and grant that it may be effectual for obtaining all those blessings he asks for us. Grant, O Lord, that this bread and wine may be made for us the true body and blood of thy dear Son, that being consecrated to thee by this Holy Victim, we may live in thy service, and depart this life in thy grace.

**At the Elevation of the Host, say:**

Hail, true Body, born of the blessed Virgin Mary, which truly suffered'st, and wast offered on the cross for mankind, whose side being pierced with a spear, yielded water and blood. O sweet,



O good *Jesus*, Son of the eternal God, and the Son of the blessed Virgin, have mercy on me, and vouchsafe that I may worthily receive thee at the hour of my death.

I adore and worship thee, O *Christ*, with all praise and blessing; because by thy bitter passion and death, thou hast redeemed my soul from endless misery.

At the Elevation of the Chalice, say:

Hail most precious and sacred Blood, which flowing out of the side of my Lord and Saviour, *Jesus Christ*, washeth away all our sins, cleanse, sanctify and preserve my soul, to eternal life. Live, *Jesus*, in us, and we in thee.

After the Elevation, say:

We now, O Lord, with grateful hearts call to mind the sacred mysteries of thy passion and death; thy resurrection and ascension. Here is thy body that was broken: here is thy blood that was shed for us. It is now we truly offer thee, O Lord, that pure and holy victim, which thou hast been pleased to give us, of which all the other sacrifices were but so many types and figures.

At the Memento for the dead, say:

I offer thee again, O Lord, this holy sacrifice of the body and blood of thy only Son, in behalf of the faithful departed, and in particular for the souls of (*here name those whom you chiefly propose to pray for*) my parents (*if dead*), relations, benefactors, neighbours, etc., likewise of such, as I have any ways injured, or been the occasion of their sins, of such as have injured me and been my enemies; of such as have none to pray for them, etc. To these, O Lord, and all that rest in Christ, grant, we beseech thee, a place of refreshment, light and peace; through the same Christ our Lord. Amen.

**At the Nobis quoque peccatoribus, say:**

Vouchsafe to grant the same to us, poor and miserable sinners as we are, and judge us not according to our demerits, but through the infinite multitude of thy mercies, in which we hope, liberally extend to us thy grace and pardon. We ask it of thee, in the name of thy dear Son, who with thee liveth and reigneth eternally and who hath taught us when we pray to say:

Our Father who art in heaven; hallowed be thy name; thy kingdom come; thy will be done on earth, as it is heaven: give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation, but deliver us from evil. Amen.

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come, and, by the intercession of the blessed and ever glorious Virgin *Mary*, Mother of God, of thy blessed Apostles *Peter* and *Paul*, and Andrew, and all the Saints, mercifully grant peace in our days; that, by the help of thy grace, we may always be free from sin, and safe from all disturbance.

**At the Breaking of the Host, say:**

Thy body was broken, and thy blood was shed for us, grant, that the commemoration of this holy mystery may obtain for us peace, and that those who receive it may find everlasting rest.

**At the Agnus Dei, say:**

Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, have mercy on us. Lamb of God, who takest away the sins of the world, grant us thy peace.

### Prayers before Communion.

In saying to thy Apostles, my peace I leave you, my peace I give unto you, thou hast promised, O Lord, to all thy Church, that peace which the world can not give: peace with thee, and peace with ourselves. Let nothing, O Lord, ever interrupt this holy peace; let nothing separate us from thee to whom we heartily desire to be united, through this blessed sacrament of peace and reconciliation. Let this food of angels strengthen us in every Christian duty, so as never more to yield under temptations, or fall into our common weakness.

At the Domine non sum dignus, say thrice:

Lord, I am not worthy that thou shouldst enter under my roof; say only the word, and my soul shall be healed.

### When the Priest receives:

O Sacred banquet, in which Christ is received, the memory of his passion renewed, our mind replenished with grace, and a pledge of the glory to come given to us.

Sweet Jesus, grant that we may so reverence the sacred mysteries of thy body and blood, as to find ever in ourselves the fruits of thy Redemption. Amen.

### A Spiritual Communion.

Most loving Jesus, I adore thee with a lively faith, here present in this sacrament, by virtue of thine infinite power, wisdom and goodness. But conscious of my infirmities and sins, I dare not now receive thee sacramentally. All my hope is in thee. I love thee, O Lord, with all my heart, who hast so loved me; and therefore I desire to receive thee now spiritually. Come therefore, O

**Lord, to me in spirit and heal my sinful soul. Make me partaker of that grace, which they are sensible of, who devoutly and worthily receive thee. O good Jesus, vouchsafe, by thy grace, to work and perfect all the effects and virtues of thy holy sacrament in me to thy honour, O my God, and the eternal salvation of my soul. Amen.**

**At the Wiping of the Chalice, say:**

**Give me, O Lord, a part in the fruits of thy death and passion, the sacred memory of which I have commemorated in this sacrifice. I return thee infinite thanks, O gracious Lord, for thy inestimable favour and mercy in admitting me to be present this day at the dread sacrifice, where thou art both priest and victim. Make me, O God, always sensible of this great blessing, and let not my unworthiness put a stop to the effect of thy mercy and goodness.**

**When the Priest reads the Communion, say:**

**Let it be now, O Lord, the effect of thy mercy, that we who have been present at this holy mystery, may find the benefit of it in our own souls; through Jesus Christ our Lord.**

**At the Post Communion, say:**

**We give thee thanks, O God, for thy mercy, in admitting us to have a part in offering this sacrifice to thy holy name; accept it now to thy glory, and grant that it may obtain for us mercy and the remission of all our sins. Amen.**

**When the Priest blesseth the people, say:**

**The blessing of God Almighty, Father, Son and Holy Ghost, descend upon us, and dwell in our hearts for ever. Amen.**

**At St. John's, or the last Gospel, say:**

**O eternal Word, speak to my soul, which adores thee in profound silence; thou art the great**

Creator of all things; abandon not, I beseech thee, thy own creature; be thou my life, my light, and my all. — O Light eternal, enlighten me as to this present life, and in the life to come. — Reign in me as in thine own inheritance; for thou, O Lord, hast made me: thou hast redeemed me; may I be ever thine! — Thou, incarnate Word, have pity on my frail and mortal flesh, and grant it may one day see what it here adores below. Amen.

### A Prayer after Mass.

I render thee all possible praise and thanks, O Sovereign Creator, for the favour I have this day received of thy bounty, and of which many better deserving Christians are deprived. Receive, O Lord, my unworthy prayers, pardon all my distractions and indevotions, and grant that by the strength and virtue of these divine mysteries, I may go on cheerfully in the path of thy commandments, love and service, amidst all the temptations and dangers of my life's pilgrimage, till I shall one day happily arrive at thy heavenly kingdom, where with thy blessed angels and saints, I shall more clearly contemplate thee, more perfectly enjoy thee, and more understandingly celebrate thy infinite goodness and merey, with uninterrupted canticles of eternal praise, admiration, and gratitude. Amen.

O what graces would you not receive were you always to hear Mass with such sentiments! Woe to those who assist in a disrespectful manner at so holy and awful a mystery, and profane the house of God by their dissipation and impiety!

### A Prayer before a Sermon.

O my Lord Jesus Christ, open my eyes, that I may see the marvellous things of thy Law, and strengthen me that I may perform them. Enlighten

my understanding, purify my heart, and inflame my affections, that I may glorify thee in all things, and love thee above all. Amen.

After a Sermon.

Grant, I beseech thee, Almighty God, that the words I have heard in this sermon, may through thy grace be so grafted in my heart, that they may bring forth in me the fruit of good living, to the honour and praise of thy name; through Jesus Christ our Lord. Amén.

**The manner of serving and answering at Mass.**

*The Clerk or Servitor kneeling at the left hand of the Priest, shall answer him as follows.*

*Priest.* In nomine Patris, et Filii, et Spiritus Sancti.

*Clerk.* Amen.

*Pr.* Introibo ad altare Dei.

*Cl.* Ad Deum, qui laetificat juventutem meam.

*Pr.* Judica me Deus et discerne causam meam de gente non sancta; ab homine iniquo et doloso erue me.

*Cl.* Quia tu es Deus fortitudo mea; quare me repulisti, et quare tristis incedo, dum affligit me inimicus?

*Pr.* Emitte lucem tuam et veritatem tuam: ipsa me deduxerunt, et adduxerunt in montem sanctum tuum et in tabernacula tua.

*Cl.* Et introibo ad altare Dei: ad Deum, qui laetificat juventutem meam.

*Pr.* Confitebor tibi in cithara, Deus, Deus meus; quare tristis es anima mea, et quare conturbas me?

*Cl.* Spera in Deo, quoniam adhuc confitebor illi, salutare vultus mei, et Deus meus.

*Pr.* Gloria Patri, et Filio, et Spiritui Sancto.

*Cl.* Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

*Pr.* Introibo ad altare Dei.

*Cl.* Ad Deum, qui laetificat juventutem meam.

*Pr.* Adjutorium nostrum in nomine Domini.

*Cl.* Qui fecit coelum et terram.

*Pr.* Confiteor Deo, etc.

*Cl.* Misereatur tui omnipotens Deus, et dimissis peccatis tuis, perducatur te ad vitam aeternam.

*Pr.* Amen.

*Cl.* Confiteor Deo omnipotenti, beatæ Mariæ semper Virgini, beato Michaeli archangelo, beato Joanni Baptistæ, sanctis apostolis Petro et Paulo, omnibus sanctis, et tibi, Pater (*here turn your head towards the Priest, and then go on*), quia peccavi nimis cogitatione, verbo et opere (*here strike your breast thrice*), mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam semper Virginem, beatum Michaellem archangelum, beatum Joannem Baptistam, sanctos Apostolos Petrum et Paulum, omnes sanctos, et te, Pater, orare pro me ad Dominum Deum nostrum.

*Pr.* Misereatur vestri, etc.

*Cl.* Amen.

*Pr.* Indulgentiam, absolutionem, etc.

*Cl.* Amen. (*Bow the head, until you come to*)

*Pr.* Deus tu conversus, vivificabis nos.

*Cl.* Et plebs tua laetabitur in te.

*Pr.* Ostende nobis, Domine, misericordiam tuam.

*Cl.* Et salutare tuum da nobis.

*Pr.* Domine, exaudi orationem meam.

*Cl.* Et clamor meus ad te veniat.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Kyrie eleison.

*Cl.* Kyrie eleison.

*Pr.* Kyrie eleison.

*Cl.* Christe eleison.

*Pr.* Christe eleison.

*Cl.* Christe eleison.

*Pr.* Kyrie eleison.

*Cl.* Kyrie eleison.

*Pr.* Kyrie eleison.

*Pr.* Dominus vobiscum, *or*, Flectamus genua.

*Cl.* Et cum spiritu tuo, *or*, Levate.

*(At the end of the Epistle, say, Deo gratias.)*

The Gradual and Alleluia, or Tract being read, remove the book to the right hand of the altar, bowing reverently, as you pass before the middle of the altar; then stand up in your place whilst the Gospel is read. Let the clerk always kneel or stand on the contrary side to the book.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Sequentia sancti Evangelii secundum, etc.

*Making the Sign of the Cross, say:*

*Cl.* Gloria tibi, Domine.

*Make a reverence at the beginning and end of the Gospel, and at the name of Jesus; and at the end say, Laus tibi Christe.*

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

Here the Clerk is to give wine and water, and prepare the bason, water and towel for the Priest. The Priest having washed his fingers, let him kneel in his former place and answer.

*Pr.* Orate Fratres, etc.

*Cl.* Suscipiat Dominus hoc sacrificium de manibus tuis ad laudem et gloriam nominis sui, ad utilitatem quoque nostram, totiusque Ecclesiae suae sanctae.

*Pr.* Per omnia saecula saeculorum.

*Cl.* Amen.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Sursum corda.



*Cl.* Habemus ad Dominum.

*Pr.* Gratias agamus Domino Deo nostro.

*Cl.* Dignum et justum est.

*At Sanctus, Sanctus, Sanctus, etc. ring the little bell, where this is customary.*

And again when you see the Priest spread his hands over the chalice, give warning by the bell of the consecration, which is about to be made. Then holding up the vestment with your left hand, and having the bell in your right, ring during the elevation of the Host; which being ended, kiss the vestment: and presently do the same at the elevation of the chalice. As often as you pass by the blessed Sacrament, adore on your knees.

*Pr.* Per omnia saecula saeculorum.

*Cl.* Amen.

*Pr.* Et ne nos inducas in tentationem.

*Cl.* Sed libera nos a malo.

*Pr.* Per omnia saecula saeculorum.

*Cl.* Amen.

*Pr.* Pax Domini sit semper vobiscum.

*Cl.* Et cum spiritu tuo.

The Priest's communion being ended, be ready to give him first wine and then wine and water; (but if there be communicants, first provide them a towel, and say the Confiteor.) Then remove the book to the left hand of the altar, take away the towel from the communicants, if there were any, and return to your former place.

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Ite, Missa est; or Benedicamus Domino.

*Cl.* Deo gratias.

In Masses for the dead.

*Pr.* Requiescant in pace.

*Cl.* Amen.

*Remove the book, if it be left open, then kneel and receive the Priest's blessing.*

*Pr.* Pater, et Filius, et Spiritus Sanctus.

*Cl.* Amen.

*At the beginning of the last Gospel.*

*Pr.* Dominus vobiscum.

*Cl.* Et cum spiritu tuo.

*Pr.* Initium, or Sequentia Sancti Evangelii etc.

*Cl.* Gloria tibi Domine.

*At the end, say:* Deo gratias

*Put out the candles, and lay up all carefully.*

### The prodigal son.

A certain man had two sons; and the younger of them said to his father: Father, give me the portion of substance that falleth to me. And he divided unto them his substance. And not many days after, the younger son gathering all together, went abroad into a far country: and there wasted his substance with riotous living. And after he had spent all, there came a mighty famine, and he began to be in want. And he went and cleaved to one of the citizens of that country. And he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him. And when he came to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger! I will arise, and go to my father, and I will say to him: Father, I have sinned against heaven, and before thee: I am not now worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, and was moved with compassion, and ran to him, and fell upon his neck, and kissed him. And the son said to him: Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son. And the Father said to his servants: Bring forth quickly the best robe, and put it on him, and put a ring on his hand, and shoes on his feet: and

bring hither the fatted calf, and kill it, and let us eat and make merry, because this my son was dead, and is come to life again: was lost, and is found. And they began to be merry. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: Thy brother is come, and thy father hath killed the fatted calf, because he hath received him safe. And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, and I have never transgressed thy commandments, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, and all that I have is thine. But it was fit that we should make merry and be glad; for this thy brother was dead and is come to life again; he was lost, and is found. St. Luke XV.

„It is good for me, that thou hast humbled me, that I may learn thy statutes.“ Ps. CXVIII. 71.

„In their affliction they will rise early to me: Come, and let us return to the Lord.“ Osee VI. 1.

„Jesus began to preach and to say: Do penance.“ Matt. IV. 17.

„Turn to the Lord your God: for he is gracious and merciful, patient, and rich in mercy.“ Joel II. 13.

„The son of man is come to save that which was lost.“ Matt. XVIII. 11.

„O Lord, with thee is merciful forgiveness.“ Ps. CXXIX. 4.

Jesus said to his disciples: „Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained.“ John XX. 23.

Jesus said to Peter: „I will give to thee the keys of the kingdom of heaven: Whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven.“ Matt. XXVI. 19.

„Acknowledge thy iniquity, that thou hast transgressed against the Lord thy God.“ Jerem. III. 13.

„I know my iniquity, and my sin is always before me.“ Ps. L. 5.

„Thou lightest my lamp, O Lord; O my God, enlighten my darkness.“ Ps. XVII. 29.

„A sacrifice to God is an afflicted spirit: a contrite and humble heart, O God, thou wilt not despise.“ Ps. L. 19.

„Thus said the Lord: To whom shall I have respect, but to him that is of a contrite spirit and that trembleth at my words?“ Isa. LXII. 1. 2.

„Be converted, to me with all your heart... and rend your hearts, and not your garments.“ Joel II. 12. 13.

Paul „trembling and astonished, said: Lord, what wilt thou have me to do?“ Acts VIII. 6.

„I am sure that neither death, nor life, nor things present nor things to come, nor might, nor any other creature shall be able to separate us from the love of God.“ Rom. VIII. 38. 39.

„Zacheus said to the Lord: Behold, Lord, the half of my goods I give to the poor, and if I have wronged any man, I restore him four-fold.“ Luke XIX. 8.

„If we confess our sins, he is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.“ I. John I. 9.

„He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.“ Prov. XXVIII. 13.

„There is a shame that bringeth glory and grace.“ Eccli. IV. 25.

„Bring forth fruits worthy of penance.“ Luke  
III. 8.

Jesus healed the man that had been languishing thirty - eighth years, and finding him in the temple he said to him: „Behold, thou art made whole: sin no more, lest some worse thing happen to thee.“ John V. 14.

### Instructions and Devotions for Confession.

In order to prepare yourself to make a good confession, endeavour in the first place to recommend the matter earnestly to God, and beforehand frequently and fervently beg his divine grace and assistance. — Examine your conscience with care and diligence, yet without anxiety and scrupulosity. You may consult the table of sins to help your memory. Reflect in particular on the evil inclinations you are most subject to, on the places and companies you have been in, on the duties of your calling, and how you have discharged them, etc. and strive to call to your remembrance the number of times you have been guilty.

When you have duly examined your conscience, take proper time and care to procure a hearty sorrow and detestation of all your sins by which you have offended so good a God, with the full determination, by the grace of God, to avoid the like sins for the future, and to fly the occasions that usually bring you to sin; and to take proper measures to begin a new life.

In order to obtain this hearty sorrow for your sins and this firm purpose of amendment, you must earnestly beg them of God whose gift they are, and stop a little upon each of the following considerations.

1) Consider, God made thee and sent thee into the world to spend thy whole time in serving him. He gave thee thy soul and body, that thou mightest worship him, and employ them both in observing his commandments. And hast thou served him? hast thou obeyed his

commandments? If not, how ungrateful hast thou been! what dreadful punishment must thou not expect!

2) Consider what mortal sin is. It is the greatest of all evils. It was this woful poison of mortal sin that changed thousands of angels into devils. And hast thou ever incurred this guilt? If so, O God, how wretched is thy situation! Ah, my soul, detest so great an evil: abhor it: and spare no means to get rid of it. — Thousands have been cut off in their sins, and are now in hell. Oh! resolve to commit sin no more: repent and amend.

3) Remember, death will be with thee, and what account wilt thou be able to give at the moment of thy judgment? Every action, every word, even thy most secret thoughts, will then be brought to light and judged. Art thou now ready to stand that awful trial? Ah! deceive not thyself: pretend not to impose upon God, by living in sin, and hoping to die in grace. A sudden and unprovided death is frequently the just punishment of sin. Detest thy sins, renounce them for ever, and thou wilt have no reason to fear hell, or dread eternity.

4) Consider who God is, whom thou hast offended. He is infinite in goodness and every perfection; so lovely, as to fill all those who behold him, for all eternity, with inconceivable joy, delight, and love. Every good proceeds from him. He is the Lord of all, on whom all depends. And, who art thou, that God should think of thee? A little dust, a worm of the earth. And he has thought of thee, and loved thee from all eternity. He has prepared a happy eternity for thee. But how little hast thou thought of him! Nay, how often, how grievously hast thou offended him!

5) Call to mind the innumerable blessings and favours thou hast received from God. He brought thee to the waters of baptism, where he cleansed thee from sin, and, from a child of wrath he made thee his child,

and heir to his kingdom. He watched over thee in thy infancy, blessed thee with the knowledge of himself, and whilst thousands around thee lie buried in infidelity and heresy, he has called thee to the bosom of his Church. Whilst thou hast been offending him, he has been bestowing his blessings upon thee. He has admitted thee to his sacraments: and, though again and again abused by thee, he now offers to receive thee to his mercy. Canst thou ever offend him more? — No, my God; rather let me fall dead, than commit one sin for the future.

6) Consider the enormity and malice of thy sins, from what Jesus Christ endured to free thee from the guilt of them. A long and painful life of three and thirty years, and the worst of torments in his passion and death, were suffered by him to atone for thy sins. See him in the garden of Gethsemani, sweating blood to wash away thy guilt. Abandoned into the hands of his enemies like a criminal traitor, he is bound, beaten, and insulted. His thirst is drenched with gall and vinegar. He is nailed in a most cruel manner to the cross; and hangs between two thieves, in most bitter anguish, bleeding and dying for the love of thee. Ah! how much have thy sins cost this innocent Lamb of God! What love in Jesus, what ingratitude in thyself! Grieve for having offended so good a God. Cast thyself now at the feet of thy suffering Saviour, and, like a true penitent, wash them with tears of love and sorrow.

If thou hast any thing upon thy conscience, which thou hast a particular difficulty of confessing, cease not with prayers to importune the heavenly Father to assist thee in this regard, till he gives thee grace to overcome that difficulty and be sure never to go to confession with a design of prevaricating, or hiding any thing; for thou liest not unto man, but unto God. Ah, what a comfort it will be to ease your conscience of its load!

and what a rack and torture sacrilegiously to conceal it!

Let thy confession be *humble*, without seeking excuses for thy sins, or charging the faults on others; let it be *entire* as to the kind and number of thy sins, and such circumstances as quite change the nature of the sin, or notoriously aggravate it. Be modest in thy expressions, and take care not to name any third person.

**A prayer to implore the divine assistance,  
in order to make a good Confession.**

O almighty and most merciful God, I desire, like the prodigal child, to enter seriously into myself, and with the like resolution to arise without delay, and go home to my Father, though I am infinitely unworthy to be called thy child. But, O my God, I cannot make one step towards returning to thee, unless thy divine grace stir me up and assist me. This grace then I most humbly implore; I beg it for the sake of Jesus Christ thy Son, who died upon the cross for my sins. I know thou desirest not the death of a sinner, but that he be converted and live. I know thy mercies are above all thy works: and I most confidently hope, that as in thy mercy thou hast given me this desire of returning to thee, so thou wilt bring me to a perfect reconciliation with thee.

I desire now to comply with thy holy injunction of the sacrament of penance: I desire to confess my sins with all sincerity to thee and to thy minister; and therefore I desire to know myself, and to call myself to an account by a diligent examination of my conscience. But, O my God, how miserably shall I deceive myself, if thou assist me not in this great work by thy heavenly light! O! remove then every veil that hides any of my sins from me, that I may see them all in their true colours, and may sincerely detest them.



But, O my God, what will it avail me to know my sins if thou dost not also give me a hearty sorrow and repentance for them? Without this I shall be still thy enemy. Thou insisatest upon a *change of heart*, without which there can be no reconciliation with thee: and this change of heart none but thou canst give. O! give it me then, dear Lord, at this time. Give me a lively faith, and a firm hope in the passion of my Redeemer; teach me to fear thee and to love thee. Give me, for thy mercy's sake, a hearty sorrow for having offended so good a God. Teach me to detest my evil ways. Give me a full and firm resolution of a new life for the future.

Grant me also the grace to make an entire and sincere confession of my sins, and to accept of the confusion of it, as a penance justly due to my transgressions. Let not the enemy prevail upon me to pass over any thing through fear or shame; rather let me die, than consent to so great an evil. Let not self-love deceive me. O! grant, that this confession at least may be good, and, for the sake of Jesus Christ, thy Son, who died for me and for all sinners, assist me in every part of my preparation for it, that I may go through every part of it with the same care and diligence, as I should be glad to do at the hour of my death, that so being perfectly reconciled to thee, I may never offend thee more.

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### A prayer before examination of conscience.

O my Lord, and my God, thou didst order the light to rise out of darkness; thou didst also send thy Word in the flesh, thy only begotten Son, to be our true Light, and to enlighten every one that comes into this world. Enlighten my darkness; send down thy holy Spirit into my

heart, and by a beam of thy divine light open my understanding, that I may have a full view of my sins; and thus knowing myself and sincerely repenting of all my offences I may be received again into thy favour.

## Examination of conscience upon the ten Commandments, etc.

### Sins against God, in matter of Faith.

Have you been guilty of heresy, or disbelief of any article of faith, or of voluntarily doubting any article of faith? — Have you rashly exposed yourself to the danger of infidelity by reading bad books, keeping wicked company, going into places of worship belonging to other communions during the time of their service, and joining with them in their worship? — Have you by word or deed denied your faith, or railed at or despised holy things? — Have you been ignorant of the articles of your faith, and the duties of your religion; or have you been negligent in instructing or procuring the necessary instructions for those under your care? — Have you given credit to dreams, taken notice of omens, or made any other superstitious observations? — Have you used charms or spells, or consulted fortunetellers, or made use of any other superstitious practices to find out things to come, recover things lost etc. — How often, and with what ill example to others?

### O f H o p e .

Have you despaired of salvation or the forgiveness of your sins? — Have you rashly presumed upon God's goodness, continuing to offend him, because he is merciful; going on in your sins without any thought of amendment?

## Of Charity.

Have you loved any creature as much, or more, than God? — Have you murmured against the providence of God, resisted his inspirations, refused to submit to his divine will, not prevented evil when you could and ought, or committed sin through human respect?

## Of Religion.

Have you made a sacrilegious confession, by concealing a mortal sin, or by want of true sorrow, or a firm purpose of amendment? Have you received the holy Eucharist, or any other Sacrament, in mortal sin, or without due preparation? — Have you abused the Holy Scriptures, or profaned holy places or sacred things? — Have you blasphemed God or his saints? Have you been negligent in the divine worship, seldom or never adoring or praising God, or giving him thanks for his benefits? — Have you prayed but seldom or with little attention, or omitted to make acts of Faith, Hope and Charity? Have you talked, gazed about, laughed in the House of God, or broken any vow or solemn promise made to him? Have you neglected to hear Mass on Sundays or Holy Days of obligation? or have you heard it with wilful distractions? or not taken care that your family should hear it? — Have you neglected to hear catholic sermons and Catechisms when you had opportunity? or not taken care, that your children or servants should hear them? — Have you neglected confession or communion at Easter, or omitted the penance enjoined you, or acquitted yourself of these religious duties carelessly? — Have you sworn falsely, or what you did not certainly know whether it was true or false? — Have you broken your lawful oaths, or sworn to do any thing that was wicked or unlawful? — Have you had a custom of swearing rashly or inconsiderately by the name of God, by your soul, or by way of imprecation upon yourself, or others? —

Have you spent the Sundays, or Holy Days of obligation, in idleness or sin, or been the occasion of others so spending them? — Have you done any servile work without necessity upon those days? — Have you broken the days of abstinence, or eaten more than one meal on fasting days, or been accessory to others so doing? How often?

### Sin against our Parents.

Have you neglected to honour your parents, or to relieve them in their want? Have you despised them, or spoken contemptuously to them, or of them? Have you disobeyed them? Have you been peevish and impatient, when told of your faults, or corrected by them? Have you scorned their good advice, or censured their proceedings? Have you cursed them or wished them harm? — Have you loved, revered, and obeyed your ghostly father, and all your lawful superiors, masters, teachers, instructors etc.? Have you been solicitous for those under your charge in duly providing for soul and body?

### Sins against your neighbour.

*In thoughts.* — By rash judgment, — contempt, — envy, — hatred, — aversion, — desires of revenge; which sins vary in the malice, according to the length of time, of the relation, we stand in to the different persons in question, or according to the greater or less importance of the matter.

*In words.* — By calumniating and detracting: or by listening to calumny or detraction when we can prevent such discourse. (NB. The motive for speaking thus, — the number of persons present, and the subject of this uncharitable language, must be specified, as we are bound to repair the injury to the best of our power.) We also sin by ill natured reports or insinuations, malicious expressions; by giving bad advice; by

flattering others, or approving of evil; by giving false testimony; by discovering the secrets, or the faults of others; by abusive words, reproaches, bad wishes or imprecations, etc.

*In Actions.* — By stealing, cheating, usury, extortion or by any way wronging another in buying, or selling. By putting off false money, or using false weights and measures: by being accessory to another's committing any such injustice; by contracting debts, without thought of paying them, by wronging our creditors or those dependent on us by prodigal expenses; by refusing to pay our just debts when able, or by culpable extravagance rendering ourselves unable to pay them: by neglecting the work or business for which we were hired and obliged by contract to perform. In fine: by unjustly taking or keeping any thing of value belonging to another, in which case it is impossible to obtain forgiveness, without making restitution to the best of our power.

*In omissions.* — By neglecting to restore ill-gotten goods, or repair characters which we have injured. — By refusing to be reconciled to an enemy, or to perform duties of obligation, such as respect, love and obedience towards our superiors, etc.

### Against ourselves.

*By Pride.* — In having too great an esteem for ourselves; in despising others; in being too apt to speak in our own praise; in aspiring to honours and preferment through vanity; in affecting to be humble, or in deceiving others by hypocrisy.

*By Avarice.* — In not giving alms according to our ability. In not only refusing alms which we can afford, but in refusing them with bitterness, reproaches, or with an insulting air. "God loves the cheerful giver." II. Cor. 9. 7.

*By Envy.* — In being sorry for the prosperity of others; in rejoicing at their misfortunes; in wishing, with jealousy, for what belongs to them.

*By Impurity.* In willfully dwelling upon or taking pleasure in unchaste thoughts. — In speaking obscenely, or with a double meaning, which is as bad, if not worse; in listening with pleasure to such vile language; by singing licentious songs; by uttering sentiments contrary to modesty; or by permitting them to be uttered when we can prevent them; or by not retiring on such occasions. — In viewing immodest objects; in reading bad books; in keeping indecent pictures; in frequenting plays which are often the schools of vice, where dangerous objects are held up to view, and where vice is represented not in its native horrible colour or consequences, but as a mere gaiety. Comedies also are often full of indecent sentiments, and indelicate allusions, which cannot but offend a modest ear; they are powerful incentives to vice of this sort; or by any immodesty in dress or behaviour. — In abusing or defiling the sanctity of marriage by such liberties and irregularities, as are contrary to the order of nature. — In touching ourselves or others immodestly; in permitting indecent liberties to be taken with us, or by any secret offences against purity or modesty.

NB. It is necessary to explain every thing, in order to make known such circumstances as may increase or diminish the guilt, with as much modesty as possible; and also to declare, whether we have employed or neglected to employ the necessary means of overcoming this vile passion. We should carefully distinguish what is wilful, from what is not so; an effect of deliberation, from one of mere negligence. Also the number of these bad actions, or at least the length of time we continued in the habit of committing them; with what

sort of persons we have sinned or desired to sin; but this without mentioning their names.

*By Gluttony.* In eating or drinking to excess; in exciting others to do so; in not observing the days of fasting and abstinence enjoined by the Church.

*By Anger.* In abusing, quarrelling, threatening, striking others, or wishing evil to others; in provoking others to quarrel or fight: which sins are still more heinous when parents or superiors are the objects thereof.

*By Sloth.* — In neglecting our religious or moral duties; in performing them carelessly; in passing our time idly or unprofitably. We are also guilty by studying too much our own ease, and by a too great remissness in mortifying our passions and senses.

#### A Prayer for obtaining Contrition.

I have now before me, O Lord, a sad prospect of the manifold offences, by which I have displeased thy divine Majesty, and which I am assured will appear in judgment against me, if I repent not, and my soul be not disposed by a hearty sorrow to receive thy pardon. But this sorrow, this repentance is thy free gift; if it come not from thy mercy, all my endeavours will be in vain, and I shall be for ever miserable. Have mercy, therefore, on me, O Father of mercies, and pour into my heart thy grace, whereby I may sincerely repent of all my sins; give me a true contrition, that I may bewail my past misery and ingratitude, and grieve from my heart for having offended thee so good a God. Permit me not to be deluded with a false sorrow, but let it be thy gift, descending from thee, the Father of light, that so my repentance may be accompanied with amendment and a change of life, and I may be fully acquitted from the guilt of all my sins, and

once more received into the number of thy servants; through Jesus Christ, our Lord. Amen.

### Affections and Resolutions.

My Lord, and my All! I am confounded at the multitude and enormity of my offences against so good a God; I dare not presume to lift up my eyes to heaven, much less to come near thy Altar. Alas! what shall I now do, O Lord? What shall I say? But, with the humble publican, strike my breast, and cry out to thee: *O God, be merciful to me a sinner!*

O Maker of heaven and earth, king of kings, and Lord of Lords, who didst create me out of nothing, and redeem me with thy most precious blood, whom I, a sinner, am not worthy to name, nor so much as to think on; I humbly desire thee to look upon me in thy pity, thou who didst shew mercy to the woman of *Canaan*, and to *Mary Magdalen*, who didst forgive the publican, and the penitent thief, have mercy on me, and make me a true penitent.

Father, I have sinned against heaven and in thy sight, and am not worthy to be called thy child: O receive me as one of the least of thy servants, and never suffer me to go astray from thee any more.

It grieves me, O my God, that I have offended thee; I am heartily sorry for all the sins I have committed against thy infinite goodness! O that I could worthily lament them! O, that I had never sinned!

Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies, blot out all my iniquities. Wash me yet more from my iniquities, and cleanse me from my sins; because I know my iniquities, and my sins are always before me.



Lord, thou hast said there is joy in heaven upon one sinner doing penance, more than upon ninety and nine just: O! give me now grace to be a true penitent indeed, that so heaven may rejoice at my conversion.

Thou camest, O my dear Redeemer, not to call the just, but sinners to repentance; look down upon me, a poor miserable sinner, and draw me now powerfully to thee by thy grace. O! grant, that I may serve thee in good earnest; let this be the change of the right hand of the most High; let not thy blood be spilt for me in vain. — O divine Lover of penitent souls, give me henceforward a contrite and humble heart. I desire from this hour to offer this sacrifice to thee daily, till the end of my life.

I am resolved, by thy grace, never more to return to my sins. O! rather let me die than offend thee, wilfully any more. I am resolved to fly all evil company and dangerous occasions; and to take proper measures for a thorough amendment of my life for the future. — All this I resolve; but thou knowest my frailty, O my God; if thou assist me not by thy grace, all my resolutions will prove ineffectual, and I shall be for ever miserable. O! look upon me, O Lord, that I may never betray thee any more.

O blessed Virgin, Mother of my Redeemer, mirror of innocence and sanctity, and refuge of penitent sinners, intercede for me through the passion of thy Son, that I may have the grace to make a good confession. — All ye blessed angels and saints of God, pray for me, that I may turn from my evil ways, that so henceforward my heart may be for ever united with yours in eternal love, and never more go astray from the Sovereign good. Amen.

NB. Here it is proper that the penitent should think upon the measures he must take for an entire amend-

ment of life for the time to come, considering well, what have been the occasions of his sins; what circumstances are apt to be dangerous to him; what precautions he must take against those dangers for the future; what pious exercises he must daily make use of, such as prayer, meditation, spiritual reading etc., when and how often frequent the sacraments, etc.

When the penitent finds himself heartily sorry for having offended God, and fully determined for the time to come to amend his life and avoid all mortal sins, and the immediate occasions of them; he may then go to confession, in which he may follow this method.

### The method of Confession.

In going to confession the penitent humbles himself, by considering the Majesty and judgments of God and his own many infirmities and great unworthiness.

Kneeling down at the side of his ghostly father he makes the sign of the cross, saying: In the name of the Father, etc. and asks his blessing: *Father, give me your blessing, for I have sinned.* Then he says the *Confiteor* in Latin or in English as far as *mea culpa* etc., *through my fault* etc.

After this he accuses himself of his sins. His confession is plain, entire, and discreet, neither obscuring his offences with uncertain words, nor concealing any mortal sin, nor any circumstance that changes the sin, nor using any immodest expressions, or such as may be prejudicial to a third person; and carefully abstaining from such as are impertinent or unnecessary, and from excuses and long narrations. He takes care to distinguish between the imperfections that attend all human actions, and an ill custom of doing amiss, or a wilful neglect of duty.

After he has confessed all that he can remember, he may conclude with this or the like form: *For these,*

*and all my other sins, which I cannot at this present call to my remembrance, I am heartily sorry, firmly purpose amendment for the future, and most humbly ask pardon of God, and penance and absolution of you, my ghostly father: and so he may finish his Confiteor, and then give attentive ear to the instructions and advice of his confessor, and humbly accept of the penance enjoined by him. Follow not the practice of those, who, while their Confessor is speaking, are busied in harassing their minds to find out more sins. Such a fault would make you lose much of the fruit of your confession.*

Whilst the priest gives him absolution, let him bow down his head, and with great humility call upon God for mercy; and beg of him that he would be pleased to pronounce the sentence of absolution in heaven, whilst his minister absolves him upon earth.

#### A Prayer at the receiving of Absolution.

O merciful God, as, at the words of thy Angel, the chains fell off from the feet of *St Peter*, and he immediately was restored to liberty; so grant, that, by the words of this holy Sacrament, pronounced by the priest, the chains of my sins may be loosed, and all my offences pardoned. Amen.

God, be merciful to me a sinner. — Jesus, Son of David, have mercy on me. Thou who suffered'st for me, have mercy on me. — Ratify in heaven the absolution, which has been here pronounced on earth.

After confession let the penitent return to his prayers, and after having heartily given God thanks for having admitted him by the means of this sacrament to the grace of reconciliation, and received him like the prodigal child returning home, let him make an offering of his confession to Jesus Christ, begging pardon for whatever defects he may have been guilty of in it; offering up his resolutions to his Saviour, and begging

grace that he may put them into execution. — Let him be careful to perform his penance in due time, and in a penitential spirit.

### A Prayer after Confession.

O God of mercy and pity, having now through thy gracious goodness disburdened my conscience of the guilt, wherewith it was oppressed, and in the humblest manner discovered all my sins to thy minister, my *ghostly father*, I most humbly beseech thee to accept this confession, and forgive me all my trespasses. — Grant me grace, O Lord, to live more carefully and diligently hereafter, and to abstain from my former sins, which I utterly detest, firmly purposing through thy grace, never any more to offend thee; especially, O my bountiful Saviour, give me grace to withstand these temptations, wherewith I am most grievously infested (*here they are to be mentioned*), as also to avoid all the occasions of offending thee for the future.

The just man falls seven times a day: much more then shall I fall, O my Lord, having, through my own frailty and vicious customs, increased my weakness and blindness! Yet, Lord, as I hope, and purpose firmly, by thy merciful favour, to refrain from consenting to any mortal sin (from which I most humbly beg of thee to preserve me whilst I live) so will I, by thy goodness, continually strive against my evil inclinations and passions. From this moment I dedicate my soul eternally to thy love and service. O! grant, that for the time to come I may ever fly and abhor sin more than death itself. I resolve to fly it by thy grace without which, of myself, I can do nothing. I resolve to perform such and such devotions for obtaining this grace. I resolve to set myself a regular order and method of life. I beg thy blessing upon these my resolutions, that they may not be ineffectual;

for, O Lord, without thee, I am nothing. — Supply also by thy mercy, whatever defects have been in this my confession. I am sensible, that I am far from having that true sorrow which the heinousness of my sins required; but let the precious blood of thy only Son make up this deficiency.

As for the penance enjoined me, and not yet performed, I humbly beseech thy assistance, both in the perfect remembering and diligent executing of it, till by thus daily endeavouring, through thy grace to amend my life, I become a true penitent: through the same Jesus Christ, thy Son. Amen.

For Satisfaction, besides your performance of the penance enjoined you, you must labour to root out of your heart all inclination to the sins you have confessed. If you have injured any, you must make restitution, as far as you are able; if, by your example, or otherwise, our haven given scandal, or occasion of sin, you must, by contrary virtues, endeavour to recompense the spiritual damage of your neighbour. Beware also of a most dangerous delusion, which is to imagine that, after confession, you are then at liberty to follow your own inclination, without the trouble of calling yourself any more to an account, till the next time you go to confession. Such persons only go to confession to comply with custom, or the expectation of others. They have the outward form of piety, but know not what it means; and can never overcome their corruption, till they change their lives.

### **The seven penitential Psalms.**

**Proper to be recited on fasting days and at other penitential times.**

*Anth.* Remember not, O Lord, our offences, nor those of our parents; and take not revenge on our sins.

**Psalm VI. Domine ne in furore.**

O Lord, rebuke me not in thy indignation,  
nor chastise me in thy wrath.

Have mercy on me, O Lord, for I am weak  
heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou,  
O Lord, how long?

Turn to me, O Lord, and deliver my soul; O  
save me for thy mercy's sake.

For in death there is no one that is mindful  
of thee: and who shall confess to thee in hell?

I have laboured in my groaning; every night I  
will wash my bed, I will water my couch with  
my tears.

My eye is troubled through indignation. I have  
grown old among all my enemies.

Depart from me all ye workers of iniquity: for  
the Lord hath heard the voice of my weeping.

The Lord hath heard my supplication: the  
Lord hath received my prayer.

Let all my enemies be ashamed; and be very  
much troubled; let them turn back and be ashamed  
very speedily. Glory etc.

**Psalm XXXI. Beati quorum.**

Blessed are they whose iniquities are forgiven,  
and whose sins are covered.

Blessed is the man to whom the Lord hath not  
imputed sin, and in whose spirit is no guile.

Because I was silent, my bones grew old;  
whilst I cried out all the day long.

For day and night thy hand was heavy upon  
me: I am turned in my anguish, whilst the thorn is  
fastened.

I have acknowledged my sin to thee: and my  
injustice I have not concealed.

I said, I will confess against myself my injus-

ce to the Lord ; and thou hast forgiven the wickedness of my sin.

For this shall every one that is holy , pray to thee in a seasonable time.

And yet in a flood of many waters , they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me : my joy , deliver me from them that surround me.

I will give thee understanding , and I will instruct thee in the way in which thou shalt go : I will fix my eyes upon thee.

Do not become like the horse and the mule , which have no understanding.

With bit and bridle bind fast the jaws of those , who come not near unto thee.

Many are the scourges of the sinner , but mercy shall encompass them that hope in the Lord.

Be glad in the Lord , and rejoice ye just , and glory all ye right of heart. Glory etc.

#### Psalm XXXVII. Domine ne in furore.

Rebuke me not , O Lord , in thy indignation , nor chastise me in thy wrath.

For thy arrows are fastened in me , and thy hand hath been strong upon me.

There is no health in my flesh because of thy wrath ; there is no peace for my bones because of my sins.

For my iniquities are gone over my head ; and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted , because of my foolishness.

I am become miserable and am bowed down even to the end. I walked sorrowful all the day.

For my loins are filled with illusions , and there is no health in my flesh.

I am afflicted and humbled exceedingly ; I roared with the groaning of my heart.

Lord, all my desire is before thee; and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of my eyes is not with me.

My friends and my neighbours have drawn near, and stood against me.

And they that were near me, stood afar off; and they that sought my soul, used violence.

And they that sought evils to me, spoke vain things, and studied deceits all the day.

But I as a deaf man heard not, and was as a dumb man, not opening his mouth.

And I become as a man that heareth not; and that hath no reproof in his mouth.

For in thee, O Lord, have I hoped; thou wilt hear me, O Lord, my God.

For I have said, lest at any time my enemies rejoice over me; and whilst my feet are moved, they speak great things against me.

For I am ready for scourges; and my sorrow is continually before me.

For I will declare my iniquity, and I will think upon my sin.

But my enemies live and are grown stronger than I; and they that hate me wrongfully, are multiplied.

They that render evil for good detracted me, because I followed goodness.

Forsake me not, O Lord, my God, do not depart from me.

Attend unto my help, O Lord, the God of my salvation. Glory, etc.

#### Psalm L. Miserere.

Have mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

Wash me yet more from my iniquity, and cleanse me from my sin.



Because I know my iniquity, and my sin is always before me.

Against thee only have I sinned, and have done evil before thee, that thou mayest be justified in thy words, and mayest overcome when thou art judged.

For behold I was conceived in iniquities, and in sin did my mother conceive me.

For behold thou hast loved truth, the uncertain and hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, and I shall be cleansed: Thou shalt wash me, and I shall be whiter than snow.

To my hearing thou shalt give joy and gladness: and the bones that have been humbled, shall rejoice.

Turn away thy face from my sins, and blot out all my iniquities.

Create a clean heart in me, O God, and renew a right spirit within my bowels.

Cast me not away from thy face, and take not thy Holy Spirit from me.

Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

I will teach the unjust thy ways; and the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation, and my tongue shall extol thy justice.

O Lord, thou wilt open my lips, and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite and humble heart thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion, that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings; then shall they lay calves upon thy altar. Glory etc.

Psalm CI. Domine exaudi.

Hear, O Lord, my prayer, and let my cry come to thee.

Turn not away thy face from me; in the day when I am in troubled, incline thine ear to me.

In what day soever I shall call upon thee, hear me speedily.

For my days are vanished like smoke; and my bones are grown dry like fuel for the fire.

I am smitten as grass, and my heart is withered; because I forgot to eat my bread.

Trough the voice of my groaning my bone hath cleaved to my skin.

I am become like a pelican of the wilderness: I am like a night raven in the house.

I have watched, and am become as a sparrow all alone on the house top.

All the day long my enemies reproached me, and they that praised me swore against me.

For I did eat ashes like bread, and mingled my drink with weeping.

Because of thy anger and indignation; for having lifted me up, thou hast thrown me down.

My days have declined like a shadow; and I am withered like grass.

But thou, O Lord, endurest for ever; and thy memorial to all generations.

Thou shalt arise and have mercy on Sion; for it is time to have mercy on it, for the time is come.

For the stones thereof have pleased thy servants, and they shall have pity on the earth thereof.

And the Gentiles shall fear thy name, O Lord, and all the kings of the earth thy glory.

For the Lord hath built up Sion; and he shall be seen in his glory.

He hath regard to the prayer of the humble; and he hath not despised their petition.

Let these things be written unto another gene-

ration; and the people that shall be created, shall praise the Lord.

Because he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

That he might hear the groans of them that are in fetters; that he might release the children of the slain.

That they might declare the name of the Lord in Sion, and his praise in Jerusalem.

When the people assemble together, and kings to serve the Lord.

He answered him in the way of his strength: declare unto me the fewness of my days.

Call me not away in the midst of my days: thy years are unto generation and generation.

In the beginning, O Lord, thou foundedst the earth; and the heavens are the works of thy hands.

They shall perish, but thou remainest; and all of them shall grow old like a garment.

And as a vesture thou shalt change them, and they shall be changed; but thou art always the self-same, and thy years shall not fail.

The children of thy servants shall continue, and their seed shall be directed for ever. Glory etc.

### Psalm CXXIX. De profundis.

Out of the depths I have cried to thee, O Lord. Lord, hear my voice.

Let thy ears be attentive to the voice of my supplication.

If thou wilt observe iniquities, O Lord, Lord, who shall endure it?

Because with thee there is propitiation; and by reason of thy law I have waited for thee, O Lord.

My soul hath relied on his word, my soul hath hoped in the Lord.

From the morning watch even until night let Israel hope in the Lord.

Because with the Lord there is mercy, and with him plentiful redemption.

And he shall redeem Israel from all his iniquities. Glory etc.

**Psalm CXLIII. Domine exaudi.**

Hear, O Lord my prayer: give ear to my supplication in thy truth; hear me in thy justice.

And enter not into judgment with thy servant, for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul, he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: and my spirit is in anguish within me; my heart within me is troubled.

I remembered the days of old, I meditated. on all thy works: I mused upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord, my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down unto the pit.

Cause me to hear thy mercy in the morning, for in thee have I hoped.

Make the way known to me wherein I should walk; for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord: to thee I have fled: teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble, and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my

soul: for I am thy servant. Glory be to the Father etc.

*Anth.* Remember not, O Lord, our offences, nor those of our parents; and take not revenge of our sins.

### Instructions and Devotions for Communion :

*«Let a man prove himself, and so eat of that bread etc.»*  
*St. Paul.* I Cor. XI 28.

This proving of one's self is the first and most necessary preparation for the holy communion; and consists in looking diligently into the state of one's soul, in order to discover what indispositions or sins may lie there concealed; and in applying a proper remedy to them, by sincere repentance and confession; lest otherwise approaching to the Holy of Holies with a soul defiled with the guilt of mortal sin, *we become guilty of the body and blood of Christ, and receive judgement to ourselves not discerning the Lord's body.* I. Cor. XI. For this reason we go to confession before communion, in order to clear our souls from the filth of sin.

The person that is to receive the blessed sacrament must be also fasting, at least from midnight, by the command of the church, and by a most ancient and apostolical tradition, ordaining that, in reverence to so great a sacrament, nothing should enter into the body of a christian before the body of Christ; excepting the case of danger of approaching death, when the blessed sacrament is received by way of *viaticum*.

Besides this preparation of confession and fasting, the person who proposes to go to communion, must endeavour to aim at the best devotion he is able, in order to dispose his soul for worthily receiving so great a guest. To this end I recommend to him.

*First,* To think well on the great work he has in hand; to consider attentively who it is he is going to receive, and how far he is from deserving such a favour,

and to implore with fervour and humility God's grace and mercy. This should be the subject of his meditations and prayers for some days beforehand, and more particularly the night before his communion, and the morning he receives.

*Secondly*, To propose to himself a pure intention, viz, the honour of God, and the health of his own soul and in particular, that by worthily receiving Christ in this heavenly sacrament, he may come to a happy union with him, according to that of St. John, VI. 57. *He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.*

*Thirdly*, To meditate on the sufferings and death of his Redeemer; this sacrament being instituted to this end, that we should *shew forth the death of Christ until he comes*. I. Cor. XI. 26.

*Fourthly*, To prepare himself by acts of virtue, more specially of *faith, love and humility*; that so he may approach to his Lord with a firm *belief* of his real presence in this sacrament, and of that great sacrifice which he heretofore offered upon the cross for our redemption, of which he here makes us partakers; with an ardent affection of *love* to him, who has loved us so much, and who out of pure love gives himself to us; and with a great sentiment of his unworthiness and sins joined with a firm confidence in the mercies of his Redeemer.

## A Meditation before Communion.

Consider the happy fruits which this divine sacrament produces in those souls which frequent it with due preparation. *The bread that I will give*, says our Lord St. John VI., *is my flesh for the life of the world*. And again: *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day*. And again: *He that eateth me shall live by me*. And:

*He that eateth this bread shall live for ever.* Wheresoever our Lord comes, he carries about with him all the treasures of life; that is, all grace, charity, and sanctity, and on his part is ever ready to open these treasures, and to communicate them most plentifully to those souls which he comes to visit. These treasures are infinite, and so is the love he bears to us. What gifts then, what graces may we not expect, if we come with reverence and humility, with love and devotion to him who is the fountain of life, grace and sanctity! Here we receive the bread of life for the food and nourishment of our souls. Here we meet with a constant supply of sanctifying grace, to repair the daily decays caused by our infirmity and corruption; to give us new strength and vigour to walk on in our way thro' the wilderness of this world to the mountain of God, and to make us continually grow in virtue. Here our lesser sins are forgiven us, and we receive a sovereign antidote against the greater. Here devout souls, seated like Magdalen at the feet of our Lord, learn from his heavenly lessons, and enjoy his delicious conversation. Aspire after this happiness, which in some measure makes you enjoy heaven upon earth.

Consider who it is that thou art to receive in this blessed sacrament, and who thou art that presumest to approach him. He is the great King and Maker of heaven and earth, and the whole creation is a mere nothing in his sight. What a little atom then art thou, compared to him! He is eternal, immense and every way infinite, in power, in majesty, in wisdom, in glory, and thou art a little worm, made of earth, and full of miseries. He is infinitely pure and holy, in whose sight the very heavens are not clean, and who cannot endure iniquity; and thou art the very filth of sin. How then shall we dare venture to enter into this inner sanctuary, to draw near the throne of this infinite Majesty, and, unclean as we are, to touch and receive the Holy of Holies?

Oza was struck dead for irreverently touching the ark of the covenant; the Bethsamites for irreverently looking on it; and Nadab and Abiu, for offering incense before it with unhallowed fire: now what was this ark, in which were only deposited the tables of the law, in comparison with the Lord and giver of the law, whom we here approach to? St. Paul assures us (I. Cor. XI.), that he that unworthily receives is *guilty of the body and blood of the Lord*, and receiveth *judgment to himself, not discerning the body of the Lord*. How then shall we the most unworthy of all sinners, presume to receive, this Lord of glory?

Must we then stay away till we have the presumption to think ourselves worthy? No, certainly; for one of the most necessary dispositions for receiving worthily, is to acknowledge and believe our own unworthiness. — Or, must we, through awe and fear of so great a Majesty, abstain for ever from partaking of these tremendous mysteries? No; for it is no less certain death to stay away from this fountain of life, than to come to it unworthily. — What then must we do? We will not run away from our Sovereign Good: no; we will run to him, but it shall be like the humble publican, like the poor prodigal returning home, like the penitent Magdalen: such as these he never rejects. It shall be with a contrite and humble heart, which he never despises: it shall be with an entire confidence in his infinite goodness and mercy; for no one ever hoped in him and was confounded.

O grant us, dear Lord, to approach thee with these happy dispositions; and since thou art pleased to enter into so poor, so mean, so wretched a cottage, as this my breast, be pleased to send in thither beforehand those graces, those virtues, that devotion, which may prepare the place for thee; for thou knowest that of myself I can do nothing.



## A preparatory Prayer.

### 1. Direct your Intention.

O Lord Jesus Christ, king of everlasting glory, behold I desire to come to thee this day, and to receive thy body and blood in this heavenly sacrament, for thy honour and glory, and the good of my soul. I desire to receive thee, because it is thy desire, and thou hast so ordained. I desire to come to thee, like Magdalen, that I may be delivered from all my evils. I desire to come to thee, that I may be happily united to thee, and that nothing in life or death may ever separate me from thee.

### 2. Commemorate the Passion of Christ.

I desire in these holy mysteries to commemorate, as thou hast commanded, all thy sufferings, thy agony and bloody sweat, thy being betrayed and apprehended, all the reproaches and calumnies, all the scoffs and affronts, all the blows and buffets which thou didst endure for me; thy being scourged, crowned with thorns, and loaded with a heavy cross for my sins, and for those of the whole world; thy crucifixion and death, together with thy glorious resurrection, and triumphant ascension. I adore thee and give thee thanks for all that thou hast done and suffered for us; and for giving us, in this blessed sacrament, this pledge of our redemption, this victim of our ransom, this body and blood which were offered for us.

### Make an Act of Faith.

I most firmly believe, that in this holy sacrament thou art present, verily and indeed; that here is thy body and blood, thy soul and thy divinity. I believe that thou, my Saviour, true God, and true Man, art really here with all thy treasures; that here thou communicatest thyself to us,

makest us partakers of the fruit of thy passion, and givest us a pledge of eternal life. I believe there cannot be a greater happiness than to receive thee worthily, nor a greater misery than to receive thee unworthily. All this I most steadfastly believe, because it is what thou hast taught us by thy word and by thy Church, against which the gates of hell can never prevail. I captivate my understanding to the obedience of faith; I build myself upon the express words of truth itself, so often repeated in Holy Scripture. The merit of faith is to believe what I can not see; to acknowledge that the Almighty is able to do infinitely more than I can comprehend, and that no effort of love can be too great for him who died for love.

**Humble yourself in Fear and reverence.**

But, O my God, how shall I dare approach to thee, so wretched a worm, to so infinite a Majesty, so filthy a sinner to such infinite purity and sanctity! How shall I venture so much as to lift up my eyes to thee, much less to receive thee within my breast! I tremble at the sentence of thy apostle, that *He that receives unworthily, receives his own damnation*; for I cannot but acknowledge myself infinitely unworthy; nor should I dare ever to come to thee, were I not excited by the most loving and pressing invitation, and encouraged by thy infinite goodness and mercy. It is in this mercy, which is above all thy works, I put my whole trust: and it is in this confidence alone that I presume to approach thee.

**Make an Act of Contrition.**

Lord, I detest with my whole heart all the sins, by which I have ever offended thy divine Majesty, from the first moment that I was capable of sinning, to this very hour. I desire to lay them all down here at thy feet, to be cancelled by thy precious blood. What can I do for them, but humbly confess and lament them all my life time?

And this I heartily desire to do, and from this moment continually to cry to thee for mercy. Hear me, O Lord, by that infinite love, by which thou hast shed thy blood for me. O! let not that blood be shed in vain. All my sins are now exceedingly, hateful to me because they have offended thy infinite goodness. By thy grace I will never commit them any more. I am sorry for them, and will be sorry for them, as long as I live; and according to the best of my power will do penance for them. Forgive, dear Lord, for thy mercy's sake: pardon all that is past, and be thou my keeper for the time to come, that I may never more offend thee.

### Make an Act of Divine Love.

My Lord, and my God, thou delightest to be with the children of men. In thy incarnation and birth thou gavest thyself to be our Companion, and to take upon thee all our miseries; in thy death thou gavest thyself to be our ransom; in this heavenly Sacrament thou givest thyself to be our food, and in thy kingdom above thou designest to give thyself for our eternal reward. O! what canst thou do more to testify thy love to us? How true is the saying of thy beloved disciple: *God is Love!* O sweet Jesus, the God of my heart, I am overjoyed that thou art to come into my house and take up thy abode with me. Come, O dear Jesus, and take full possession of my heart for ever! I offer it to thee without reserve. I desire to consecrate it eternally to thee, I love thee with my whole soul above all things; at least, I desire so to love thee. It is nothing less than infinite love that brings thee to me. O! teach me to make a suitable return of love.

### Humbly beg God's grace.

But, O my God, thou knowest my great poverty and misery, and that of myself I can do no-

thing ; thou knowest how unworthy I am of this infinite favour, and thou alone canst make me worthy. O ! since thou art so good as to invite me thus to thyself, add this one bounty more to all the rest, to prepare me for thyself. Cleanse my soul from its stains, clothe it with the nuptial garment of charity, adorn it with all virtues, and make it a fit abode for thee : make me one according to thy own heart, that this heavenly visit which thou designest for my salvation, may not, by my unworthiness, be perverted to my condemnation. O, let me never be guilty of thy body and blood, by an unworthy Communion. For the sake of this same precious blood, which thou hast shed for me, deliver me from so great an evil.

**Implore the Prayers of the blessed Virgin,  
and of the Saints.**

O all ye blessed angels and saints of God, who see him face to face whom I here receive under these humble veils, and thou most especially, ever blessed Virgin, Mother of the same God and Saviour ; I most humbly beg the assistance of your prayers and intercession, that I may in such manner receive him here in this place of banishment, as to be brought one day to enjoy him with you in our true country, and there to praise him and to love him for ever.

At the time of communion, go up to the rail. Whilst the Clerk says the Confiteor, humbly confess your sins and beg God's pardon for them. When the priest turns round to give the Absolution, receive it with your head bowed down, as from the hand of the invisible High-Priest, whom you are going to receive.

When the priest holds up a particle of the blessed sacrament, with those words, *Ecce Agnus Dei*, etc. *Behold the Lamb of God, behold him who taketh away*

*the sins of the world*, humbly beg with a lively confidence in the merits of his passion and death, that he would take away your sins.

When the priest repeats three times, *Domine, non sum dignus*, etc. *Lord, I am not worthy thou should'st enter under my roof, speak only the word, and my soul shall be healed*, say the same with him in your heart, and humble yourself exceedingly through the sense of your unworthiness and sins; but let this be joined with a lively confidence in him who can raise you up, and perfectly heal your soul by his alone word.

When the priest gives you the blessed sacrament, saying: *The body of our Lord Jesus Christ preserve thy soul to life everlasting, Amen*; receive it with a lively faith, a profound humility, and a heart inflamed with love.

Then return to your place and endeavour to entertain, as well as you can, the guest whom you have received. It would be a great abuse to turn your back immediately upon your Saviour, by going away and thinking no more of what you have been doing. Particularly I recommend to you three things after communion: 1) To cast yourself down in spirit at the feet of your Lord, whom you have received; to adore him, praise him, and give him *thanks* for coming to so unworthy a sinner, and to invite all heaven and earth to join with you in praising and magnifying his holy name. 2) To make an *offering* of your heart, and of your whole being, to him, that you may henceforward love him and serve him for ever. 3) To present him your *petitions* for all the graces that you stand in need of, and to make good use of this favourable opportunity to pray heartily for yourself, for your friends, and for the whole world.

### Aspirations after Communion.

Soul of Christ sanctify me; body of Christ, save me; water issuing out of the side of Christ, wash me; O good Jesus, hear me; hide me within thy wounds; suffer me not to be separated from thee; defend me from the malignant enemy; at the hour of my death call me and command me to come to thee, that, with thy Saints I may praise thee for all eternity. Amen.

How pleasant, O Lord, is thy Spirit, who to shew thy sweetness towards thy children, givest them the most delicious bread from heaven, and sendest the proud empty away!

Behold, O Lord, I have thee now, who hast all things; I possess thee, who possessest all things, and who canst do all things; take off my heart then, O my God and my All, from all other things but thee; let my heart be fixed on thee alone; let me ever repose in thee, where alone my treasure is.

Thou art the physician of my soul, who healest all my infirmities by thy sacred blood. O heal my soul, for I have sinned against thee!

Thou art the good shepherd, who hast laid down thy life for thy sheep; behold, I am that sheep that was lost and yet thou vouchsafest to feed me with thy body and blood: take me now upon thy shoulders to carry me home. What canst thou deny me, who hast given me thyself? Govern me, and nothing will be wanting to me, in the place of pasture where thou hast placed me, until thou bringest me to the happy pasture of eternal life.

O true light, which enlightenest every man that cometh into the world, enlighten my eyes that I may never sleep in death.

O fire ever burning and never decaying, inflame my heart, that it may burn with thy love. For thou camest to cast fire upon earth; and what dost thou desire but that it be enkindled?

O king of heaven and earth, rich in mercy, behold I am poor and needy: thou knowest what I stand most in need of, and thou alone canst assist me and enrich me: help me, O my God, and out of the treasures of thy bounty succour my needy soul.

O my Lord and God, behold I am thy servant, excite my affections, that I may henceforward in all things do thy will.

Thou art the Lamb of God, the Lamb without spot, who takest away the sins of the world: O take away from me whatsoever is hurtful to me and displeasing to thee, and give me what thou knowest to be pleasing to thee and profitable to me.

Thou art my love and my joy, thou art my God and my All; O may the sweet flame of thy love consume my soul, that so I may die to the world for the love of thee, who hast vouchsafed to die upon the cross for the love of me!

#### Acts of Devotion, Praise and Thanksgiving after Communion.

O sweet Jesus, my Creator and my Redeemer, whence is this to me, that my Lord, and so great a Lord, whom heaven and earth cannot contain, should come into this poor cottage, this house of clay of my earthly habitation! O, that I could give thee a hearty welcome! O that I could entertain thee as I ought!

What return shall I make to thee, O Lord, for all that thou hast done for me? Behold, when I had no being at all, thou hast created me; and when I was gone astray, and lost in my sins, thou hast redeemed me, by dying for me: all that I have, all that I am, is thy gift; and now after all thy other favours thou hast given me thyself: blessed be thy name for ever! Thou art great, O Lord, and exceedingly to be praised; great are thy works, and of thy wisdom there is no end: but

thy tender mercies, thy bounty and goodness to me, are above all thy works: these I desire to confess and extol for ever. Bless then thy Lord, O my soul, and let all that is within thee, praise and magnify his name. Bless thy Lord, O my soul, and forget not all that he has done for thee. Let the whole church of heaven and earth join in praising and giving him thanks for all his mercies and graces to me: and so in some measure supply what is due from me. But as all this still falls short of what is owing to thee from me for thy infinite love, I offer to thee, O eternal Father, this same Son of thine, whom thou hast given me, and his thanksgiving, which is of infinite value, and this I am sure thou wilt accept of. Look not then upon my insensibility, but upon the face of thy Christ, and through him receive this offering of my own poor self, which I desire to make to thee.

#### An oblation after Communion.

O Father of mercies, and God of all consolation, how hast thou loved us, to whom thou hast given thy only begotten Son once for our ransom and daily for the food of our souls? What can I return to thee for this infinite charity? Verily, nothing else but this same beloved Son of thine, whom thou hast given to me, and surely thou couldst give nothing greater or more worthy of thyself. Him then I offer to thee, with whom thou art well pleased; him whom thou hast lovingly delivered up to death for me, and given me in this most holy Sacrament, which we frequent for the everlasting memorial of his death. He is our high priest and victim; he is the propitiation for the sins of the whole world; he is our advocate and intercessor. Look down then upon him, and for his sake look down upon me and upon us all. Remember all his sufferings and his death, and for the sake of his sacred passion have mercy on us.



And turning myself to thee, O my dear Lord and Saviour, who hast here given me thyself, I would gladly make thee some offering in acknowledgment of this rich present thou hast made me; but alas! thou knowest I have nothing worthy of thy acceptance, nothing but what, upon a thousand titles, is already thine. But, O my God, such is thy goodness, thou wilt be contented with the little I can give thee. Thou askest nothing but my heart, and this I here most willingly offer thee. O, be pleased to accept of it, and make it wholly thine for ever! I offer thee my whole being, my body with all its senses, and my soul with all its powers: that as thou hast at present honoured them both by thy presence, so they both may be thy temple for ever. O! sanctify and consecrate eternally to thyself this mansion, which thou hast this day chosen for thy abode. I give thee my memory, that it may be for ever collected in thee; my understanding, that it may be always enlightened and directed by thy truth; and my will, that it may be ever conformable to thine, and ever burn with love of thee. O! take me entirely into thy hands, with all that I have, and all that I am; and let nothing henceforward, in life or death, ever separate me any more from thee. Amen.

#### Petitions after Communion.

O most merciful Saviour, behold, I have presumed to receive thee this day into my house, relying on thy infinite goodness and mercy, and hoping, like Zacheus, to obtain thy benediction. But, alas! with how little preparation! with how little devotion! From my heart I beg pardon for my great unworthiness, and for my innumerable sins, which I detest for the love of thee, and desire to detest for ever. O! wash them all away with thy precious blood. One drop of this blood, which

thou hast shed for us, is more than enough to cancel all thi sins of the world.

Thou seest, O searcher of hearts, all my maladies, and all the wounds of my soul; thou knowest how prone I am to evil, and how backward and sluggish to good. Thou seest this self-love, which is so deeply rooted in my corrupt nature, and branches out into so many vices, so much pride and vanity, so much passion and envy, so much covetousness and wordly solicitude, so much sensuality and concupiscence. O! who can heal all these my evils, but thou who givest me thy body and blood in this blessed sacrament as a sovereign medicine for all my infirmities, and a sovereign balsam for all my wounds? Restrain all the motions of concupiscence, and all the irregular sallies of passion, that they may no more prevail against me; destroy my self-love, at least chain down this worst of all my enemies, that it may no longer usurp the empire of my soul, which belongs to thee, and which thou hast taken possession of this day. Stand by me henceforward in all my temptations, that I may never more be overcome; remove from me all occasion of danger, and grant me this one favour, that I may rather die than live to offend thee mortally.

O my Jesus, increase and strengthen my belief in thy heavenly truths, and grant that I may ever live by faith, and be guided by the maxims of thy gospel. Teach me to be poor in spirit, and take off my heart from the love of all transitory things; teach me, by thy example and by thy most efficacious grace to be meek and humble of heart. Grant that I may ever keep my body and soul chaste and pure from the corruptions of lust; that I may always bewail my past sins and restrain all irregular inclinations and passions for the future. — Above all things teach me to love thee, and to walk always in thy presence. Teach me to love

my friends in thee, and my enemies for thee; grant me to persevere to the end in thy love, and so to come one day to that happy place, where I may love and enjoy thee for ever.

Have mercy also on my parents, friends, and benefactors, and all those for whom I am in any ways bound to pray, that we may all love thee, and faithfully serve thee. — Have mercy on thy whole Church, and on all the clergy and religious men and women, that all may live up to their calling and sanctify thy name. Give thy grace and blessing to all princes and magistrates, and to all christian people; convert all unbelievers and sinners, and bring all strayed sheep back to thy fold; particularly have mercy on N., and N., etc.

O blessed Virgin, Mother of my God and Saviour, recommend all these my petitions to thy Son! O all ye angels and saints, join your prayers with mine: be ever mindful of me and obtain from him and through him, that with you I may bless and love him for ever. Amen.

NB. That upon the day of your communion, you ought to be more than ordinarily retired, and perform more devotions than usual, and keep yourself as much as possible in spirit in the company of Jesus: by recollection and prayer. Give time to the grace which you have received, to take deep root in your soul. You have received this fresh supply of divine grace to the end that you may improve in every christian virtue, and especially in the love of God, and may serve his divine Majesty with new vigour and fervour. — If you have it in your power, assist at the office, sermon and other services performed on that day. Employ some time in pious reading and if you can, make a visit to the Blessed Sacrament. Let your conversation be mostly on religious subjects; let your aspirations and ejaculations also be frequent and let them relate principally to the great blessing you have received.

## A prayer for the whole State of Christ's Church upon earth and all the Inten- tions of the Indulgence.

Jesus Christ has left to his Church the power to release the temporal punishment or penance in these words: *«Whatsoever you shall loose upon earth shall be loosed also in heaven.»* Matt. XVIII. 18. The Apostles used this power. St. Paul remitted part of the penance he had imposed on the incestuous Corinthian II. Cor. II. 11. To gain the benefit of an Indulgence it is required: to be in the state of grace, free from all mortal sin, and to perform the good works enjoined by those who grant the Indulgence, such as prayers, alms deeds, fasting etc.

O eternal Father of our Lord Jesus Christ, Creator of all things, behold, we, the work of thy hands, redeemed by the blood of thy only Son, prostrate ourselves here before thee, and most humbly beseech thee to sanctify thy own most holy name, by sanctifying and exalting thy holy Catholic Church throughout the whole world. Sanctify it: maintain it in peace, unity, and holiness. Give to it saints for its rulers, its chief pastor, and all its others prelates; enlighten them with all heavenly wisdom, and make them men according to thy heart. Give thy grace and blessing to all the clergy. Assist and protect all apostolical Missionaries, that they may zealously and effectually promote thy glory and the salvation of souls redeemed by the blood of thy Son. Sanctify all religious men and women of all Orders.

Have mercy on all Christian princes, grant them those lights and graces that are necessary to the perfect discharge of their duty to thee and to their subjects, that they may be true servants to thee, the king of kings, true fathers to their people and nursing fathers to thy Church. Have mercy on

all magistrates and men in power, that they may all fear thee, love thee and serve thee. Have mercy on all thy people throughout the world; give that grace to all thy children here upon earth, that they may do thy holy will in all things, even as the blessed do in heaven.

Extend thy mercy also to all poor infidels, that sit in darkness and in the shadow of death; to all those nations that know not thee, and that have not yet received the faith and law of thy Son their Saviour. Let not the precious blood of thy Son be shed for them in vain. Send among them apostolic labourers; that all these poor souls may be brought to know thee, love thee and serve thee here in thy Church, and bless thee hereafter for all eternity.

Look down also with an eye of pity and compassion on all those deluded souls, who under the name of Christians have gone away from the paths of truth and unity, and from the one fold of the one Shepherd, thy only Son, Jesus Christ into the byepaths of error and schism. O bring them back to thee and to thy Church; take off the veil from before their eyes; give them a humble and docile heart. Give them a strong desire of finding out the truth, and a strong grace to enable them to embrace it in spite of all the opposition of the world, the flesh, and the devil.

O Father of lights, and God of all truth, purge the whole world from all errors, abuses, corruptions, and vices. Deliver all Christian people from the dreadful evil of mortal sin; make all sinners sensible of their misery; give them the grace of a sincere conversion to thee. — Grant to us thy peace, O Lord, that peace, which thy Son bequeathed as a legacy to his disciples: a perpetual peace with thee, with one another and within ourselves. — Comfort all that are under any affliction, sickness, or violence of pain; defend all

that are in danger; grant relief to all in their respective necessities; give a happy passage to all that are in their agony. — Grant thy blessing to our friends and benefactors, and to all those for whom we are particularly bound to pray, and have mercy on all our enemies. — Give eternal rest to all the faithful departed, and bring us all to everlasting life through Jesus Christ thy Son. Amen.

Besides the above Prayer, people may offer up any other approved prayers, as the *Litanies*, *Penitential Psalms*, *Rosary* etc. or they may hear one or more *Masses*, if they have opportunity; or without any set form of words they may pray mentally; only they must take care to direct their prayers for the intentions of the indulgence they desire to gain.

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## Devotions for Sundays and Holydays.

### The Thanksgiving Hymn: Te Deum.

Te Deum laudamus: Te Dominum confitemur.  
 Te aeternum Patrem omnis terra veneratur.  
 Tibi omnes angeli, tibi coeli et universae potestates;  
 Tibi cherubim et seraphim, incessabili voce proclamant:  
 Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth.  
 Pleni sunt coeli et terra majestatis gloriae tuae.  
 Te gloriosus Apostolorum chorus;  
 Te Prophetarum laudabilis numerus;  
 Te Martyrum candidatus laudat exercitus.  
 Te per orbem terrarum sancta confitetur Ecclesia,  
 Patrem immensae majestatis,  
 Venerandum tuum verum et unicum Filium,  
 Sanctum quoque Paraclitum Spiritum.  
 Tu Rex gloriae Christe!  
 Tu Patris sempiternus es Filius.

Tu ad liberandum suscepturus hominem, non hor-  
ruisti Virginis uterum.

Tu devicto mortis aculeo aperuisti credentibus regna  
coelorum.

Tu ad dexteram Dei sedes: in gloria Patris.

Judex crederis esse venturus.

Te ergo quaesumus, tuis famulis subveni, quos  
pretioso sanguine redemisti.

Aeterna fac cum Sanctis tuis: in gloria numerari.

Salvum fac populum tuum, Domine: et benedic  
haereditati tuae.

Et rege eos, et extolle eos usque in aeternum.

Per singulos dies benedicimus te,

Et laudamus nomen tuum in saeculum, et in sae-  
culum saeculi.

Dignare Domine, die isto sine peccato nos custo-  
dire.

Miserere nostri, Domine, miserere nostri.

Fiat misericordia tua, Domine super nos, quemad-  
modum speravimus in te.

In te, Domine speravi: non confundar in aeter-  
num.

*V.* Benedicamus Patrem et Filium cum Sanc-  
to Spiritu.

*R.* Laudemus et superexaltemus eum in sae-  
cula.

### O r e m u s.

Deus, cujus misericordiae non est numerus,  
et bonitatis infinitus est thesaurus: piissimae ma-  
jestati tuae pro collatis bonis gratias agimus, tuam  
semper clementiam exorantes, ut, qui petentibus  
postulata concedis, eosdem non deserens, ad prae-  
mia futura disponas. Per Christum Dominum no-  
strum. Amen.

### The Hymn Te Deum.

We praise thee, O God; we acknowledge thee to  
be our Lord.

Thee, the Father everlasting, all the earth doth  
worship.

To thee the angels, to thee the heavens and all  
the powers,

To thee the cherubim and seraphim cry aloud with-  
out ceasing:

Holy, holy, holy, Lord God of Sabaoth:

Full are the heavens and the earth of the majesty  
of thy glory.

Thee the glorious choir of the apostles;

Thee, the laudable company of the prophets;

Thee the white-robed army of martyrs doth  
praise.

Thee the holy Church throughout the world doth  
acknowledge,

The Father of incomprehensible Majesty,

Thy adorable, true and only Son,

And the Holy Ghost, the Paraclete.

Thou, O Christ, art the king of glory.

Thou art the everlasting Son of the Father.

Thou being to take upon thee to deliver man,  
didst not disdain the Virgin's womb.

Thou, having overcome the sting of death, hast  
opened to believers the kingdom of  
heaven.

Thou sittest at the right hand of God in the glory  
of the Father.

Thee we believe to be the Judge to come.

We beseech thee, therefore, to help thy servants,  
whom thou hast redeemed with thy  
precious blood.

Make them to be numbered with thy saints in eter-  
nal glory.

O Lord, save thy people and bless thine inheri-  
tance.

And govern them; and lift them up for ever.

Every day we magnify thee.

And we praise thy name for ever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Have mercy on us, O Lord, have mercy on us.



Let thy mercy, O Lord, be upon us: as we have  
put our trust in thee.

In thee, O Lord, have I put my trust, let me not  
be confounded for ever.

*V.* Let us bless the Father, the Son, and the  
Holy Ghost.

*R.* Let us praise and extol him for ever.

**Let us pray.**

O God, whose mercies are without number,  
and the treasure of whose goodness is infinite, we  
give thee thanks for the blessings that thou hast  
bestowed on us, always beseeching thy divine Ma-  
jesty, that as thou grantest what we ask, so  
thou wouldst continue thy favours to us in such a  
manner, that by them we may be prepared for re-  
ceiving the rewards of eternal happiness Thro'.

**The Benedicite, or Canticle of the Three  
Children.**

All ye works of the Lord, bless the Lord,  
praise him and exalt him above all for ever.

O ye angels of thy Lord, bless the Lord; O  
ye heavens, bless the Lord.

O all ye waters that are above the hea-  
vens, bless the Lord; O all ye powers of the  
Lord, bless the Lord.

O ye sun and moon, bless the Lord; O ye  
stars of heaven, bless the Lord.

O every shower and dew, bless the Lord; O  
all ye spirits of God, bless the Lord.

O ye fire and heat, bless the Lord; O ye cold  
and heat bless the Lord.

O ye dews and hoary frost, bless the Lord;  
O ye frost and cold, bless the Lord.

O ye ice and snow, bless the Lord; O ye  
nights and days, bless the Lord.

O ye light and darkness, bless the Lord; O ye lightnings and clouds, bless the Lord.

O let the earth bless the Lord; let it praise and exalt him above all for ever.

O ye mountains and hills, bless the Lord; O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord; O ye seas and rivers, bless the Lord.

O ye whales and all that move in the waters, bless the Lord; O all ye fowls of the air, bless the Lord.

O all ye beasts and cattle, bless the Lord; O ye sons of men, bless the Lord.

O let Israel bless the Lord: let them praise him and exalt him above all for ever.

O ye priests of the Lord, bless the Lord; O ye servants of the Lord, bless the Lord.

O ye spirits and souls of the just, bless the Lord; O ye holy and humble of heart, bless the Lord.

O Ananias, Azarias, and Misael, bless ye the Lord, praise and exalt him above all for ever.

Let us bless the Father and the Son, with the Holy Ghost; let us praise him and magnify him for ever.

Blessed art thou, O Lord, in the firmament of heaven: and worthy of praise and glorious and magnified for ever.

### Psalm XCIX.

Sing joyfully to God all the earth. Serve the Lord with gladness.

Come before his presence with exceeding great joy.

Know that the Lord he is God; he made us and not we ourselves.

We are his people and the sheep of his pa-

sture. Go ye into his gates with praise, into his courts with hymns, and give glory to him.

Praise ye his name, for the Lord is sweet; his mercy endureth for ever, and his truth to generation and generation. — Glory etc.

**St. Francis de Sales' Exhortation to attend  
at Vespers and other public and common  
Exercises of the Church.**

«Besides hearing Mass on Sundays and Holidays, you ought also, O *Philothea*, to be present at Vespers, and other hours of the divine office, as far as your convenience will permit. For these days are dedicated to God, and on them we ought to perform more acts to his honour and glory, than on other days. By this means you will feel a thousand sweetnesses, as St. *Austin* did, who testifies in his Confessions, that hearing the divine office in the beginning of his conversion, his heart melted into sweetness, and his eyes into tears of piety. And indeed, to speak once for all, there is ever more benefit and comfort in the public offices of the Church, than in particular performances; God having so ordained, that community may be preferred before all kind of particularity... I say the same of all sorts of public prayers and devotions, which, as much as is possible, we should countenance with our good example for the edification of our neighbour, and our affection for the glory of God and the common intention.» Introduction to a Devout Life, Book. l. chapt. XV.

**An universal Prayer for all things necessary  
for Salvation.**

O my God, I believe in thee; do thou strengthen my faith. All my hopes are in thee; do thou secure them. I love thee with my whole heart; teach me to love thee daily more and more. I am sorry that I have offended thee; do thou increase my sorrow.

I adore thee as my first beginning; I aspire after thee as my last end; I give thee thanks as my constant benefactor; I call upon thee as my sovereign protector.

Vouchsafe, O my God, to conduct me by thy wisdom, to restrain me by thy justice, to comfort me by thy mercy, to defend me by thy power.

To thee I desire to consecrate all my thoughts, words, actions, and sufferings; that henceforward I may think of thee, speak of thee, willingly refer all my actions to thy greater glory, and suffer willingly whatever thou shalt appoint.

Lord, I desire that in all things thy will may be done, because it is thy will, and in the manner thou wilt.

I beg of thee to enlighten my understanding, to inflame my will, to purify my body, and to sanctify my soul.

Give me strength, O my God, to expiate my offences, to overcome my temptations, to subdue my passions, and to acquire the virtues proper for my state of life.

Fill my heart with a tender affection for thy goodness, a hatred for my faults, a love for my neighbour, and a contempt for the world.

Let me always remember to be submissive to my superiors, condescending to my inferiors, faithful to my friends, and charitable to my enemies.

Assist me to overcome sensuality by mortification, avarice by alms-deeds, anger by meekness; and tepidity by devotion.

O my God, make me prudent in my undertakings, courageous in dangers, patient in afflictions, and humble in prosperity.

Grant, that I may be ever attentive at my prayers, temperate at my meals, diligent in my employments, and constant in my resolutions.

Let my conscience be ever upright and pure,

my exterior modest, my conversation edifying, and my comportment regular.

Assist me, that I may continually labour to overcome nature, to correspond with thy grace, to keep thy commandments, and to work out my salvation.

Discover to me, O my God, the nothingness of this world, the greatness of heaven, the shortness of time, and the length of eternity.

Grant, that I may prepare for death, that I may fear thy judgment, that I may escape hell, and in the end obtain heaven, through the merits of our Lord Jesus Christ. Amen.

The Hymn: *Lucis Creator Optime.*

O great Creator of the light,  
Who from the darksome womb of night,  
Brought'st forth new light, at nature's birth  
To shine upon the face of earth.

Who by the morn and ev'ning ray  
Hast measur'd time, and call'd it day;  
Vouchsafe to hear our prayers and tears,  
Whilst sable night involves the spheres.

Lest our frail mind with sin defil'd,  
From gift of life should be exil'd  
Whilst on no heavenly thing she thinks,  
And twines herself in Satan's links.

O may she soar to heav'n above,  
The happy seat of life and love:  
Meantime all sinful actions shun,  
And purge the foul ones she hath done.

This prayer, most gracious Father, hear:  
Thy equal Son incline his ear,  
Who with the Holy Ghost and thee,  
Doth live and reign eternally.

*Psalm CXXXIII Ecce nunc benedicite Dominum.*

Behold, now bless ye the Lord all ye servants of the Lord.

Ye who stand in the house of the Lord; in the courts of the house of our God.

In the nights lift up your hands to the holy places, and bless ye the Lord.

May the Lord out of Sion bless thee, he that made heaven and earth. — Glory etc.

**The Song of Simeon: Nunc dimittis. Luke II.**

Now thou dost dismiss thy servant, O Lord, according to thy word, in peace.

Because my eyes have seen thy salvation.

Which thou hast prepared before the face of all people.

A light to the revelation of the Gentiles, and the glory of thy people Israel. Glory be etc.

**The Benediction of the B. Sacrament.**

What we call the *Benediction*, is a devotion practised by the Church, in order to give adoration, praise and blessing, or Benediction, to God for his infinite goodness and love testified to us in the institution of the blessed Sacrament, and to receive at the same time the Benediction, or Blessing of our Lord there present.

When the blessed sacrament is taken out of the tabernacle, and set up to be seen by the people say: O salutaris hostia etc. i. e.

O saving victim, which openest the gates of heaven; lo the wars of our enemies press upon us: do thou give us strength and aid. To the great Lord, who is Three in One, be everlasting glory, O! may he grant us life without end in our heavenly country. Amen.

After this, is usually sung some pious metre according to the order of superiors, or exigence of the time. In some places follows the hymn of the blessed Sacrament *Pange lingua*, or at least the latter part of it. *Tantum ergo*.

When the priest gives the benediction whith the

blessed sacrament, bow down, and profoundly adore your Saviour there present; give him thanks for all his mercies, offer your whole self to him, to be his for ever; and earnestly beg his blessing upon you and yours, and upon his whole Church.

### First Sunday of Advent.

The Church employs the four weeks that precede *Christmas* in preparing the faithful for that great solemnity; hence the beginning of the ecclesiastical year is called *Advent*, from the Latin word *Adventus*, which signifies the coming, yiz. of Jesus Christ. Our first parents, soon after their fall, were comforted with the prediction of this great event, when God assured them that the time would come when «the seed of the woman should crush the head of the serpent.» This promise was renewed to Abraham, confirmed to Isaac, determined to the tribe of Juda, fixed in the house of David; and lastly, the time of its perfect accomplishment was exactly calculated by the prophet Daniel.

#### Prayer.

Raise up, we beseech thee, o Lord, thy power and come: that by thy protection we may be freed from the imminent dangers of our sins, and be saved by thy mercy, who livest and reignest, etc.

#### Second Sunday in Advent. Prayer.

Stir up, O Lord, our hearts to prepare the ways of thy only begotten Son, that by his coming we may be enabled to serve thee with pure minds. Who livest.

#### Third Sunday in Advent. Prayer.

Bend thine ear, O Lord, we beseech thee, to our prayers, and enlighten the darkness of our minds by the grace of thy visitation. Who livest.

## Quatuor Tempora, or Ember-Days.

The Ember-days (so called from our forefathers' fasting-on those days in sackcloth and ashes, or from their eating nothing but cakes baked under the embers) are the Wednesday, Friday, and Saturday of the first week of Lent, of Whitsun-week, of the third week in September and of the third week in Advent. The spirit of the Church is, to engage her children at these stated times to pray, fast, and perform such other good works as may prevail with God to furnish his Church with good Pastors; Saturday in Ember-week being the appointed day for ordaining and consecrating persons to the sacred ministry. We are likewise to beg God's blessing on the fruits of the earth, and give thanks for those we have already received.

*Prayer.* Grant, we beseech thee, O Almighty God, that the approaching solemnity of our redemption may afford to us the succours of this present life, and heap on us the rewards of eternal happiness. Thro.

Exert, O Lord, we beseech thee, thy power, and come: that they who trust in thy goodness, may speedily be delivered from all adversity. Who livest.

O God, who seest us afflicted through our own wickedness, mercifully grant, that by thy coming we may be comforted. Who livest.

### Fourth Sunday in Advent.

*Prayer.* Exert, we beseech thee, O Lord, thy power, and come: and succour us with thy great might: that by the assistance of thy grace, thy indulgent mercy may hasten, what is delayed by our sins. Who livest.

## Christmas.

*Christ's Nativity* a solemn festival, celebrated annually by the Catholic Church from the time of the



apostles in commemoration of our Saviour's birth at Bethlehem, called *Christmas*, from the Mass then celebrated in honour of his holy birth. — On this solemn Festival three Masses are sung or said to represent to us that Christ by his nativity came into the world to save, 1) Those who were before the Law. 2) Those who were under the Law. 3) Those under the Gospel. — By these three Masses the Church likewise honours a three-fold Nativity of Christ. 1) His eternal generation and Nativity born from all eternity, and before all time of his Father. 2) His nativity and generation in time according to his human nature, being born of the blessed Virgin Mary. 3) His spiritual birth by grace in the souls of the just.

### The Hymn.

Jesu Redemptor omnium,  
Quem lucis ante originem  
Parem paternae gloriae,  
Pater supremus edidit.

2) Tu lumen et splendor Patris,  
Tu spes perennis omnium,  
Intende, quas fundunt preces  
Tui per orbem servuli.

3) Memento rerum Conditor,  
Nostri quod olim Corporis,  
Sacrata ab alvo Virginis,  
Nascendo, formam sumseris.

4) Testatur hoc praesens dies,  
Currens per anni circulum,  
Quod solus e sinu Patris  
Mundi salus adveneris.

5) Hunc astra, tellus, aequora,  
Hunc omne, quod caelo subest,  
Salutis auctorem novae  
Novo salutat cantico.

6) Et nos, beata quos sacri  
Rigavit unda sanguinis,  
Natalis ob diem tui  
Hymni tributum solvimus.

7) Jesu, tibi sit gloria,  
Qui natus es de Virgine,  
Cum patre, et almo Spiritu,  
In sempiterna saecula. Amen.

Jesus, the Ransomer of man,  
Who ere created light began,  
Didst from the sov'reign Father spring,  
His pow'r and glory equalling.

2) Thou brightness of thy Father's rays,  
The hope and end of all our ways:  
With gracious ear the prayers attend,  
Which round the world to thee ascend.

3) Remember, Lord, that heretofore,  
When thee thy Virgin-mother bore,  
Thou, from her womb, didst breathe our air  
And human nature for us wear.

4) To thee, this present solemn day,  
We yearly adorations pay;  
The world's Redeemer, thee we own  
Descending from the Father's throne.

5) The joyful heavens, earth and main,  
With whatsoever they contain,  
In new harmonious accents sing,  
New life restor'd by th' new-born King.

6) We ransom'd by that bloody tide,  
That issued from thy sacred side,  
With double hymns of heart and voice,  
For this thy natal day rejoice.

7) Jesus, to thee, the Virgin's Son,  
Be everlasting homage done:  
To God the Father we repeat  
The same and to the Paraclete. Amen.

### Prayer.

Grant, we beseech thee, Almighty God, that the new birth of thy only begotten Son in the flesh, may deliver us from the old slavery under the yoke of sin. Thro'.

**St. Stephen, the first Martyr**  
*after Christ's ascension, was stoned to death by the Jews, anno 34.*

Prayer. Grant, O Lord, we beseech thee, that we may imitate him whose memory we celebrate, so as to learn to love even our enemies, because we now solemnize his martyrdom, who knew how to pray, even for his persecutors, to our Lord Jesus Christ, thy Son. Who liveth.

### St. John

Apostle and Evangelist; after writing his Gospel in his banishment, and receiving his revelations, lived to the time of Trajan the Emperor, and both founded and governed the Church of Asia.

Prayer. Mercifully, O Lord, enlighten thy Church, that being taught by blessed John, thy Apostle and Evangelist, she may come to thy eternal rewards. Thro'.

### Holy Innocents.

A feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called Childermass-Day, from the particular commemoration of those martyred children in the Mass of that day.

Prayer. O God, whose praise the Holy Martyrs, the Innocents, did this day publish not by speaking, but by dying: mortify in us all our vicious inclinations, that we may shew forth, in our actions, the faith which we profess with our lips. Thro'.

**St. Thomas of Canterbury Bp. and M.**

**Prayer.** O God, in defence of whose Church the glorious prelate Thomas fell by the sword of wicked men: grant, we beseech thee, that all who implore his assistance, may find comfort in the grant of their petition. Thro'.

**The Circumcision**

of our Lord in called New year's Day from the Romans beginning their year on it.

**Prayer.** O God, who by the fruitful virginity of the blessed Mary, hast given mankind the rewards of eternal salvation: grant we beseech thee, that we may enjoy the benefits of her intercession, through whom we have been thought worthy to receive the Author of life, our Lord Jesus Christ thy Son, who liveth.

**The Litany of the most holy Name of Jesus.**

Lord, have mercy on us. — Christ, have mercy on us. — Lord, have mercy on us.

Christ, hear us,  
 Christ, graciously hear us,  
 God, the Father of heaven,  
 God, the Son. Redeemer of the world,  
 God, the Holy Ghost,  
 Holy Trinity, one God,  
 Jesus, Son of the living God,  
 Jesus, splendour of the Father,  
 Jesus, brightness of eternal light,  
 Jesus, king of glory,  
 Jesus, the sun of Justice,  
 Jesus, Son of the Virgin Mary,  
 Jesus, whose name is called wonderful,  
 Jesus, the mighty God,  
 Jesus, the Father of the world to come,  
 Jesus, the Angel of great counsel,  
 Jesus, most powerful,

Have mercy on us.

<p>             Jesus, most patient,              Jesus, most obedient,              Jesus, meek and humble of heart,              Jesus, lover of chastity,              Jesus, lover of us,              Jesus, the God of peace,              Jesus, the Author of life,              Jesus, the example of all virtue,              Jesus, zealous lover of souls,              Jesus, our God,              Jesus, the father of the poor,              Jesus, the treasure of the faithful,              Jesus, the good shepherd,              Jesus, the true light,              Jesus, the eternal wisdom,              Jesus, infinite goodness,              Jesus, the way, the truth, and the life,              Jesus, the joy of angels,              Jesus, the king of patriarchs,              Jesus, the inspirer of prophets,              Jesus, the master of the apostles,              Jesus, the teacher of the evangelists,              Jesus, the strength of martyrs,              Jesus, the light of confessors,              Jesus, the spouse of virgins,              Jesus, the crown of saints,              Be merciful unto us, <i>Spare us, O Lord Jesus.</i>              Be merciful unto us, <i>Hear us, O Lord Jesus.</i>              From all evil,              From all sin,              From thy wrath,              From the snares of the devil,              From the spirit of uncleanness,              From everlasting death,              From the neglect of thy holy inspirations,              Through the mystery of thy most holy in-                  carnation              Through thy nativity,              Through thy divine infancy,           </p>	<p>Have mercy on us.</p> <p>Lord Jesus, deliver us.</p>
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Through thy sacred life,  
 Through thy labours and travels,  
 Through thy agony and bloody sweat,  
 Through thy cross and passion,  
 Through thy pains and torments,  
 Through thy death and burial,  
 Through thy glorious resurrection,  
 Through thy admirable ascension,  
 Through thy joys and glory,  
 In the day of judgment,

Lord Jesus, deliver us.

Lamb of God, who takest away the sins of the world, Spare us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, Hear us, O Lord Jesus.

Lamb of God, who takest away the sins of the world, Have mercy upon us, O Lord Jesus.

Christ Jesus, hear us; Christ Jesus graciously hear us.

V. May the name of the Lord be blessed. R. From henceforth, now and for ever.

Let us pray.

O God who hast appointed thy only begotten Son, the Saviour of mankind, and hast commanded that he should be called Jesus; mercifully grant that we may enjoy his happy vision in heaven whose holy name we venerate upon earth: who with thee and the Holy Ghost, liveth and reigneth God world without end. Amen.

### Epiphany of our Lord,

is a feast solemnized in memory and honour of Christ's manifestation to the Gentiles by an extraordinary star.

*Prayer.* O God, who by the direction of a star didst this day manifest thy only Son to the *Gentiles*: grant that we, who now know thee by faith, may hereafter behold the glory of thy Majesty. Thro'.

## II. Sunday after Epiphany.

*Feast of the most holy name of Jesus.*

**A Hymn to our Saviour Jesus. — Jesu, dulcis memoria.**

Jesus, the only thought of thee  
With sweetness fills my breast;  
But sweeter far it is to see,  
And on thy beauty feast.

2) No sound, no harmony so gay,  
Can art or music frame:  
No thought can reach, nor words can say  
The sweets of that blest name.

3) Jesus, our hope, when we repent,  
Sweet source of all our grace!  
Sole comfort in our banishment,  
O what, when face to face?

4) No art, nor eloquence of man  
Can tell the joys of love;  
Only the Saints can understand  
What they in Jesus prove.

5) Be thou the object of our joy,  
Who our reward wilt be:  
Be it our glory, our employ  
For ever to praise thee.

**Let us pray.**

O Lord Jesus Christ, who hast said, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: grant, we beseech thee, to our most humble supplications, the gift of thy divine love, that we may ever love thee with our whole hearts, and never cease from praising and glorifying thy name.

O Divine Redeemer, give us a perpetual fear and love of thy holy name; for thou never ceasest to direct and govern by thy grace those whom thou instructest in the stability of thy love; who livest and reignest world without end. Amen.

## Septuagesima, Sexagesima and Quinquagesima Sundays

Are days set apart by the Church for acts of penance and mortification, and a certain gradation or preparation to the devotion of Lent.

*Septuagesima - Sunday.* Prayer. Hear, we beseech thee, O Lord, the prayers of thy people; that we who are justly afflicted for our sins, may, for the glory of thy name, be mercifully delivered Thro'.

*Sexagesima - Sunday.* Prayer. O God, who seest, that we put not our trust in any action of our own; grant, that under the protection of the Doctor of the Gentiles, we may be defended against all adversities. Thro'.

*Quinquagesima - Sunday.* Prayer. Mercifully hear our prayers, we beseech thee, O Lord: and having freed us from the chains of our sins, preserve us from all adversity. Thro'.

### Ash-Wednesday.

The ceremony of applying ashes, in the form of a cross to the heads of the faithful on this day, is a relic of the ancient discipline of the Church, which at the beginning of Lent, subjected public and scandalous sinner to public and canonical penance. The priest (having first heard their confession, clothed them with sackcloth, laid ashes on their heads and sprinkled them with holy water) recited aloud over them lying prostrate on the ground the *seven Penitential Psalms*, assisted therein by all the Clergy. After the procession, in which they walked bare-foot, in the penitential dress above described, they were turned out of the Church, not to be again admitted to assist at the sacred mysteries, till Maunday-Thursday. The Church doors were then shut, and the Mass of the faithful began.



Though public penances are not so frequent as they formerly were, the Council of Trent expressly orders them for public crimes. Sess. XXIV. c. 8. *de Reform.* And the directions given in the Roman Ritual, *de Sacram. Penit.* are: Let not the priest absolve those who have given public scandal, till they have made public satisfaction, and removed the scandal.— We are therefore to perform this holy ceremony with an humble and contrite soul, with a firm resolution of entering upon penitential practices in order to punish our sins, and to satisfy for them in a manner that may bear some proportion to our offences.

The priest lays the Ashes on the forehead of every one, giving this wholesome admonition: *Remember, O man, that thou art dust, and shalt return to dust again.*

Prayer. Grant, O Lord, that thy faithful may enter on this solemn fast with due piety, and go through it with unmolested devotion. Thro'.

### **The I. Sunday in Lent. The Hymn. Audi, benigne Conditor.**

O gracious Lord incline thine ears  
To th' humble prayers with contrite tears,  
Which in this sacred fast of Lent,  
Are offered by the penitent.

2) Searcher of hearts, whose piercing eyes  
See clearly man's infirmities,  
To convert sinners grant the grace  
Of pardon, and their sins efface.

3) Our crimes are grievous to excess;  
But spare us, who our guilt confess,  
And for thy greater praise apply  
To our sick souls a remedy.

4) May saving fasts observ'd this Lent  
Become the body's punishment,

That sin may thus unfed remain,  
And th' heart from guilt thereof abstain.

5) Grant, O most sacred Trinity,  
Grant, O most perfect Unity,  
That this our solemn abstinence  
May fruitful prove to mind and sense. Amen.

### Prayer.

O God, who purifiest thy Church by the yearly observance of Lent: grant what thy servants endeavour to obtain of thee by fasting, they may practice in good works. Thro'.

### II. Sunday in Lent. Prayer.

O God, who seest that we have no power of our selves to help ourselves, preserve us both within and without, that our bodies may be defended from all adversity, and our souls purified from all evil thoughts. Thro'.

### III. Sunday in Lent. Prayer.

We beseech thee, O Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy divine majesty to be our defence. Thro'.

### IV. Sunday in Lent.

In the Mass of this day, the Church seems to forget the sentiments of penance, with which she hath been occupied from the beginning of Lent. The reason whereof is, that such as were to receive baptism at Easter, were enregistered, after having been examined this week. She also saw the time now approaching for the reconciliation of the penitents, whom she had subjected to public penance on Ash-Wednesday. The future birth, therefore, of those who were judged worthy of the grace of baptism, and the resurrection to a new life of several of her children, who after

having gone astray, return to God by a sincere conversion, is this day the subject of her joy.

Prayer. Grant, we beseech thee, O Almighty God, that we who for our evil deeds do worthily deserve to be punished, may by the comfort of thy grace, mercifully be relieved. Through.

### Passion Sunday.


The two last weeks of Lent are, in a particular manner, consecrated to the Passion of Jesus Christ. And altho' that upon which we are entering, be only a preparation to the following, and the Church represents therein other objects to our thoughts, the Passion of Christ is nevertheless often referred to, for which reason this day is called Passion-Sunday.

The Psalm *Iudica*, as well as the *Gloria Patri*, at the Introit, is omitted; and those who have written on the Liturgy, assert this to be agreeable to the ancient practice. They further in general observe, that the particular ceremonies of these two last weeks, but more especially of the three last days in Lent, are venerable remains of ancient usages.

Prayer. Mereifully look down on thy people, we beseech thee, O Almighty God, that, by thy bounty and protection, they may be governed and guarded both in body and soul. Thro'.

### The Hymn. Vexilla regis.

Behold the royal ensigns fly,  
Bearing the cross's mystery,  
Where life itself did death endure,  
And, by that death, did life procure.

2) A cruel spear let out a flood  
Of water mix'd with saving blood;  
Which gushing from our Saviour's side,      
Drown'd our offences in the tide.

3) The mystery we now unfold,  
Which *David's* faithful verse foretold  
Of our Lord's kingdom: whilst we see  
God ruling nations from a tree.

4) A lovely tree, whose branches wore  
The royal purple of his gore!  
How glorious does thy body shine,  
Supporting members so divine!

5) The world's blest balance thou wast made,  
Thy happy beams its purchase weigh'd,  
And bore his limbs, who snatch'd away  
Devouring hell's expecting prey.

6) Hail, Cross our hope! to thee we call,  
Who keep this mournful festival,  
Grant to the just increase of grace,  
And every sinner's crimes efface.

7) Blest Trinity, we praises sing,  
To thee, from whom all graces spring:  
Celestial crowns on those bestow,  
Who conquer by the cross below. Amen.

### On Friday in Passion Week.

#### Stabat Mater.

Stabat Mater dolorosa  
Juxta crucem lacrymosa,  
Dum pendebat Filius.

Cujus animam gementem,  
Contristatam et dolentem,  
Pertransivit gladius.

O quam tristis et afflicta  
Fuit illa benedicta  
Mater Unigeniti!

Quae moerebat, et dolebat  
Pia Mater, dum videbat  
Nati poenas inclyti.

Quis est homo, qui non fleret,  
Matrem Christi si videret  
In tanto supplicio?

Quis non posset contristari,  
Christi Matrem contemplari  
Dolentem cum Filio?

Pro peccatis suae gentis  
Vidit Jesum in tormentis,  
Et flagellis subditum.

Vidit suum dulcem Natum,  
Moriendo desolatum,  
Dum emisit spiritum.

Eja Mater, fons amoris,  
Me sentire vim doloris  
Fac, ut tecum lugeam.

Fac, ut ardeat cor meum,  
In amando Christum Deum,  
Ut sibi complaceam.

Sancta Mater istud agas,  
Crucifixi fige plagas  
Cordi meo valide.

Tui Nati vulnerati,  
Tam dignati pro me pati,  
Poenas mecum divide.

Fac me tecum pie flere,  
Crucifixo condolere,  
Donec ego vixero.

Juxta crucem tecum stare,  
Et me tibi sociare  
In planctu desidero.

Virgo virginum praeclara,  
Mihi jam non sis amara,  
Fac me tecum plangere.

Fac ut portem Christi mortem,  
Passionis fac consortem  
Et plagas recolere.

Fac me plagis vulnerari,  
Fac me Cruce inebriari,  
Et cruore Filii.

Flammis ne urar succensus,  
Per te Virgo sim defensus  
In die judicii.

Christe, cum sit hinc exire,  
Da per Matrem me venire  
Ad palmam victoriae.

Quando corpus morietur,  
Fac ut animae donetur  
Paradisi gloria. Amen.

### The seven Dolours of the B. V. Mary.

Beneath the world's redeeming wood  
The most afflicted Mother stood,  
Mingling her tears with her Son's blood.

As that flow'd down from ev'ry part,  
Of all his wounds she felt the smart:  
What pierc'd his body, pierc'd her heart.

Who can with tearless eyes look on,  
When such a Mother such a Son,  
Wounded and gasping, does bemoan.

O worse than *Jewish* heart that could,  
Unmov'd behold the double flood  
Of Mary's tears, and *Jesu's* blood!

Alas! our sins they were, not his  
In this atoning sacrifice,  
For which he bleeds, for which he dies.

When graves were open'd, rocks were rent,  
When nature and each element  
His torments and her grief resent:

Shall man, the cause of all his pain,  
And all his grief, shall sinful man  
Alone insensible remain?

Ah, pious Mother, teach my heart  
Of sighs and tears the holy art,  
And in thy grief to bear a part.

The sword of grief which did pass thro'  
Thy very soul, O may it now  
Upon my heart a wound bestow!

Great Queen of sorrows, in thy train  
Let me a mourner's place obtain,  
With tears to cleanse all sinful stain.

To heal the leprosy of sin,  
We must the cure with tears begin,  
All flesh's corrupt without their brine.

Refuge of sinners, grant that we  
May tread thy steps, and let it be  
Our sorrow not to grieve like thee.

O may the wounds of thy dear Son  
Our contrite hearts possess alone,  
And all terrene affections drown!

Those wounds, which now the stars outshine,  
Those furnaces of love divine  
May they our drossy souls refine:

And on us such impressions make,  
That we of suff'ring for his sake  
May joyfully our portion take.

Let us his proper badge put on,  
Let's glory in the cross alone,  
By which he marks us for his own.

That when the dreadful trial's come,  
For ev'ry man to hear his doom,  
On his right hand we may find room.

O hear us, *Mary*! *Jesus* hear!  
Our humble pray'rs, secure our fear,  
When thou in judgment shalt appear.

Now give us sorrow, give us love,  
That so prepar'd, we may remove,  
When call'd to seats of bliss above. Amen.

*Prayer.* — O God, in whose passion, according to Simeon's prophecy, the sword of sorrow pierced the most sweet soul of glorious *Mary*, thy

Virgin Mother: mercifully grant, that we, who with honour commemorate her sorrows and sufferings, may, by the glorious merits and prayers of all the saints who stood faithfully by thy cross, obtain the happy effect of thy passion. Who.

### Palm-Sunday

Is so called from the ceremony of blessing branches of Palm, Olive, or some other tree, to be distributed among the faithful to carry in procession; in remembrance of what the Jewish people did, when Jesus Christ, six days before his passion, made his triumphant entry into Jerusalem, riding on an ass's colt, as had been foretold by the prophet, and was received with the joyful acclamations of the multitude, as well as those of his disciples.

Let us, therefore, assist at the ceremony of this day with recollection and piety: and whilst we bear the Palms in our hands, let us call to mind the palm branches strewed under our Lord's feet by the Hebrew children, crying, *Hosanna to the Son of David*. Matt. XXI.; let us adore him who conquered hell by his death, and endeavour to partake of his triumph, by overcoming sin, and every inclination contrary to the Spirit of God.

*Prayer.* — O Almighty and eternal God, who wouldst have our Saviour become man, and suffer death upon the cross to give mankind an example of humility: mercifully grant, that we may improve by the example of his patience, and may also partake of his resurrection. Thro'.

### H o l y W e e k.

It is incontestable, that from the time of the Apostles this week has been devoted to the honour of the Mysteries of the Passion, the Death and the Sepulture of Jesus Christ, to retrace them to the eye and mind of the faithful by the Offices which are sung, and by the ceremonies that are observed.



St. John Chrysostome gives us the following details in a Homily composed on this subject. «We call these days the *Great Week* on account of the great things that our Lord has done in it. Then he put an end to the long tyranny of the devil, destroyed death, bound the strong one, and despoiled him of his arms, effaced sin, abolished the malediction, opened paradise, and the entrance into heaven, re-united men to angels, demolished the wall of separation, and removed the veil of the sanctuary. The God of Peace re-establishes peace between heaven and earth... It is on that account that the faithful redouble their attention; some augmenting their fasts, others prolonging their vigils, multiplying their alms, occupying themselves with good works, and practices of piety, to testify to God their gratitude for the great blessing he has deigned to grant us... It is not a single city which goes to meet Jesus Christ, as after the resurrection of Lazarus; but many churches throughout the world present themselves before him not with palms but with works of charity, humanity and courage; with fasting, prayers, tears, vigils and practices of piety. Even our Emperors observe these Holidays with exactness. They cause the public affairs to stop, to the end that their subjects, free from all other cares, may meditate only on the worship of the Lord. Let, say they, the occupations of the law, trials, disputes, public vengeance and punishment be suspended. The sufferings and the graces of the Saviour are for all: let his servants therefore now do good to their brethren.» Bingham Orig. Eccles. l. 21, c. 1. §. 24.

«There is nothing sweeter, says Father Crasset, than to think of the Passion of Jesus, because it discovers to us the excess of his love, and inspires us with a lively confidence that God will pardon our sins, and grant us mercy: for God the Son has satisfied the justice of God the Father... What consolation ought so sweet a thought

to diffuse in the soul! . . Our consciences are oppressed by our sins, but their troubles shall be appeased when we think of the wounds of our Saviour; for it was for our sins he received them.»

## On the Ceremonies of the Office of Tenebrae.

The ceremonies peculiar to the *Tenebrae - Office*, on the *Wednesday*, *Thursday*; and *Friday Evenings*, of *Holy Week*, are of very ancient usage in the Church, and considered as so many mystical allusions to the History of the *Passion of Christ*. Thus: the extinguishing of the *yellow wax-tapers* in the *triangular candlestick*, one in succession after the other, at the *Anthem* to each of the *Psalms*, at *Matins* and *Lauds*, and of those on the Altar at the *six last verses* of the *Benedictus*, figuratively represents the *flight of the Apostles*, when Christ was apprehended; and the preserving the *white candle* in the uppermost angle thereof, represents his *Divinity*, which could not be separated, by death, from his soul and body. Whilst this *lighted candle* lies concealed behind, or at the corner of the altar, the *Miserere Psalm* is sung in a plaintive, supplicating tone, to implore the mercy of God, and beg the benefits of the Death of Christ on us; and the displaying of it publicly, denotes his glorious Resurrection.

The Latin word *Tenebrae*, from which the name of this office takes its derivation, refers to that extraordinary Eclipse of the Sun, which spread an universal darkness over the face of the earth, whilst the Redeemer of mankind hung on the cross.

## Maundy - Thursday

In memory of our Lord's last supper, when he instituted the blessed Sacrament of his precious body and blood, is so called from the first word of the anthem, *Mandatum*, etc. John XIII. 34. *I give you a new command, that you love one another, as I have loved you.*

Prayer. — O God from whom both Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effects of thy mercy; that as our Lord Jesus Christ at the time of his passion, bestowed on both different rewards, according to their merits; so, having destroyed the old man in us, he may give us grace to rise again with him. Who liveth.

Whilst the Presanctified Host reserved for the Mass of to-morrow, is carrying in procession to the place prepared for its reception, the following *Hymn Pange lingua gloriosi Corporis mysterium*, is sung.

1. Sing, O my tongue, adore and praise  
The depth of God's mysterious ways:  
How Christ, the world's great king bestow'd  
His flesh, conceal'd in human food,  
And left mankind the blood that paid  
The ransom for the souls he made.

2. Giv'n from above, and born for man,  
From Virgin's womb his life began:  
He liv'd on earth, and preached to sow  
The seeds of heav'nly truth below;  
Then seal'd his mission from above  
With strange effects of power and love.

3. 'T was on that evening when the last  
And most mysterious supper past:  
When Christ with his disciples sat,  
To close the law with legal meat;  
Then to the twelve himself bestow'd  
With his own hands to be their food.

4. The Word, made flesh for love of man,  
His word turns bread to flesh again;  
And wine to blood unseen by sense  
By virtue of omnipotence:  
And here the faithful rest secure,  
Whilst God can vouch, and faith insure.

5. *Tantum ergo*. To this mysterious table now  
 Our knees, our hearts, and senses bow;  
 Let ancient rites resign their place  
 To nobler elements of grace;  
 And faith for all defects supply,  
 Whilst sense is lost in mystery.

6. To God the Father born of none,  
 To Christ, his coeternal Son,  
 And Holy Ghost, whose equal rays,  
 From both proceed, be equal praise:  
 One honour, jubilee and fame,  
 For ever bless his glorious name. Amen.

## Good Friday

is the anniversary of that most sacred and memorable day, on which the great work of our redemption was consummated by our Saviour Jesus Christ, on his bloody cross.

The Hymn: *Pange lingua gloriosi lauream  
 certaminis etc.*

1. Sing, O my tongue, devoutly sing  
 The glorious laurels of our King.  
 Sing the triumphant victory  
 Gain'd on the cross erected high  
 Where man's Redeemer yields his breath,  
 And, dying, conquers hell and death.

2. With pity our Creator saw  
 His noblest work transgress his law,  
 When our first parents rashly ate  
 The fatal tree's forbidden meat;  
 He then resolv'd the cross's wood  
 Should make that tree's sad damage good.

3. By this wise method God design'd  
 From sin and death to save mankind;  
 Superior art with love combines,  
 And arts of Satan countermines:

And where the traitor gave the wound,  
There healing remedies are found.

4. When the full time decreed above  
Was come to shew this work of love,  
Th' eternal Father sends his Son,  
The world's Creator from his throne!  
Who on our earth, this vale of tears  
Cloath'd with a virgins flesh appears.

5. Thus God made man, an infant lies,  
And in the manger weeping cries,  
His sacred limbs by Mary bound,  
The poorest tatter'd rags furround,  
And God's incarnate feet and hands  
Are closely bound with swathing bands.

6. Full thirty years were fully spent  
In this our mortal banishment;  
And then the Son of Man decreed  
For the lost sons of men to bleed,  
And on the cross a victim laid,  
The solemn expiation made.

7. Gall was his drink, his flesh they tear  
With thorns and nails; a cruel spear  
Pierces his side, from whence a flood  
Streams forth, of water mix'd with blood.  
With what a tide are wash'd again  
The sinful earth, the stars, the main!

8. Bend tow'ring tree, thy branches bend:  
Thy native stubbornness suspend,  
Let not stiff nature use its force,  
To weaker saps have now recourse  
With softest arms receive thy load,  
And gently bear our dying God.

9. On thee alone the Lamb was slain  
That reconcil'd the world again,  
And when on raging seas was tost  
The shipwreck'd world and mankind lost,

Besprinkled with his sacred gore,  
Thou safely broughtst them to the shore.

10. All glory to the sacred Three  
One undivided Deity:  
To Father, Holy Ghost and Son  
Be equal praise and homage done:  
Let the whole universe proclaim  
Of one and Three the glorious name. Amen.

*V.* Christ became obedient for us unto death  
even the death of the cross.

*Prayer.* Look down, O Lord, we beseech thee, on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and suffer the torments of the cross. (*The rest is said in silence.*)

## Holy Saturday.

In the first ages of the Church there was no Mass celebrated either on this day or yesterday. The faithful silently adored Jesus Christ in the sepulchre till towards evening, when they assembled in the Church and occupied themselves in praying, reading lessons from the holy Scriptures, singing Psalms, baptising and confirming Catechumens etc. etc. until about midnight, when the Mass of the Resurrection began. Wherefore in order to perpetuate the remembrance of the fervent piety of her first children, the Church still retains the word *night* in the office of this day.

*Prayer.* — O God who didst enlighten this most sacred night by the glory of the resurrection preserve in the new offspring of thy family the spirit of adoption which thou hast given them that being renewed in body and soul, they may serve thee with purity of heart. Thro'.

## The dignity of Baptism, and the Obligations of a Christian.

Baptism is a Sacrament which imparts sanctifying grace, imprints a character on our souls, makes us children of God, and heirs to the kingdom of heaven. Jesus Christ displays at once his power and his goodness: his power, by employing the simple element of water, to communicate his grace to mankind: his goodness, by making choice of so common an element, that all may more easily receive so salutary and necessary a Sacrament; for *he is not willing that any should perish.* 2 Peter III. 9.

You have been baptized in the name of the Father and of the Son, and of the Holy Ghost. In the name of the Father, who created you; in the name of the Son, who redeemed you: in the name of the Holy Ghost, who sanctified you: to give you to understand, that by Baptism you were consecrated to God, and that you belong to him more particularly than others, and that you are bound, by innumerable titles, to love and serve him, and to lead a holy life.

By Baptism you have renounced the devil and his works, the pomps of the world and its vanities: you received not the character of a child of God, but upon these conditions. — Such are the promises and engagements which you made to God. It is not, therefore, enough to have the character of a christian, you must live like a Christian, think like a Christian, speak like a Christian, and act like a Christian. Never forget the sanctity of your calling: you are a Christian, and a child of God: these are the most glorious of all titles; do not then disgrace them: and give thanks every day to the divine mercy for permitting you to be born within the pale of Christianity, and for receiving you to baptism. The grace which you received at baptism, was the grace

of innocence. This grace, which sanctified you, is more precious than all the riches of the universe, and it is your duty to preserve it even at the expence of your life. A single mortal sin is sufficient to deprive you of this most precious grace. If you have lost it, bewail your loss with tears of sorrow, and endeavour to recover it by the Sacrament of Penance, and a change of life. It is a good and commendable practice to renew your baptismal vows, and to return thanks to God for the favour he granted you on receiving that Sacrament. — 1st, When you receive the Sacrament of Confirmation. 2dly, When you are to make your first Communion. 3dly, On the eves of Easter and Whitsuntide, these being days appointed by the Church for the solemn administration of baptism. 4thly, On the anniversary day of your baptism. 5thly, At the article of death.

We give thee humble thanks, O heavenly Father, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee, increase this knowledge, and confirm this faith in us evermore, that being regenerated and born anew of water and of the Holy Ghost, and made heirs of everlasting salvation, through our Lord Jesus Christ, we may attain the promises, through the same Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the unity of the same Holy Spirit. World without end.

#### **The manner of Lay Persons baptizing an infant in Danger of Death.**

Take common water, pour it on the head of the child, and while you are pouring it, say the following words:

I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

**A Prayer to the Saint of our name', or Patron.**

O Blessed Saint N., glorious citizen of heaven, as I render most humble thanks to God for



all the good he hath done thee, so I beseech thee to remember me in thy prayers, and to obtain for me the entire remission of my sins, the amendment of my life, and the imitation of thy good spirit, and holy graces, that I may be perfectly reconciled to my Saviour and always please him; but especially I recommend to thee the hour of my death, that by thy holy intercession my soul may depart this world in the grace of God, and come to life everlasting. Amen.

### Easter Sunday.

Although times and seasons in general subsist not but by the order, and for the glory of God, yet the Church, when she speaks of the festival of the *Resurrection*, calls it in every part of the Divine Office (by way of pre-eminence) *the day the Lord hath made*. All the days of the mortal life of Jesus, previous to that of his *Resurrection*, were, according to St. Paul, the days of his *humiliation*, whereas this is properly called the day of his glory: since it was by his resurrection that the broad seal of heaven was affixed to his doctrine, his other miracles confirmed, his mission proved, and all his labours crowned. Hence arises the Church's joy on *this* the greatest of her festivals.

*Prayer.* — O God, who, on this day, by thy only begotten Son's victory over death, didst open for us a passage to eternity; grant that our prayers, which thy preventing grace inspireth, may by thy help become effectual. Thro'.

### The Prose.

Victimæ Paschali laudes immolent Christiani:  
 Agnus redemit oves: Christus innocens Patri reconciliavit peccatores.  
 Mors et vita duello conflixere mirando: dux vitæ mortuus, regnat vivus.

Die nobis, Maria, quid vidisti in via?  
 Sepulchrum Christi viventis, et gloriam vidi resur-  
 gentis.

Angelicos testes, sudarium et vestes.  
 Surrexit Christus, spes mea; praecedet vos in Ga-  
 lilaeam.

Scimus, Christum surrexisse a mortuis vere: tu  
 nobis, victor Rex, miserere, Amen. Alleluja.

### Quasimodo, or Low Sunday

is called in the Roman Missal, *Dominica in albis*, be-  
 cause those who were baptized in Holy Saturday, laid  
 aside the *white Garments* wherewith they were clo-  
 athed, and began this day to be no longer dis-  
 tinguished in dress from the rest of the faithful. It is to  
 the newly baptized, however, and those who have re-  
 covered their innocence by the sacrament of penance,  
 that the Church addresses herself, exhorting them, like  
 new-born children, earnestly to desire the spiritual milk  
 of the word of God, which alone can maintain in them  
 that life of grace which they have just recovered.

*Prayer.* — Grant, we beseech thee, O Al-  
 mighty God, that we, who have celebrated the  
 solemnity of Easter, may, by the assistance of thy  
 divine grace, ever make the effects thereof mani-  
 fest, in our lives and actions. Thro'.

### The Hymn. Ad regias Agni dapes.

1. The Red Sea's dangers now are past,  
 In spotless robes come let us taste  
 The Lamb's blest feast, and sing  
 A hymn of praise to Christ our King.

2. His blood with charity divine,  
 He gives to drink instead of wine:  
 His body for this mystic feast,  
 He sacrific'd by love, as Priest.

3. The posts, thus stain'd with sacred gore,  
The wasting angel passes o'er.  
The yielding sea divides its waves :  
*Egyptians* float in liquid graves.

4. Our *Paschal* feast and sacrifice  
Is Christ the Lamb, who for us dies :  
Christ is the pure unleaven'd bread,  
By which the purest minds are fed.

5. O true celestial sacrifice!  
By thee hell's power vanquish'd lies  
Relentless death unlocks his chains!  
And life eternal man regains.

6. The tyrant prince of hellish might  
Thus conquer'd, and th'infernal fight  
Thus won, victorious Christ displays  
His trophies, and to heav'n conveys.

7. That we for ever may possess  
This joyful *Paschal* happiness,  
From death of sin, O Jesus, free  
Those who are born again of thee.

8. To God the Father, and the Son,  
Who rose from death, be homage done;  
This praise for ever let's repeat  
To God the Holy Paraclete.

### Rogation Days.

When the Diocese of *Vienna*, in the fifth century, had been dreadfully afflicted by incessant earthquakes, incursions of wild beasts etc. St. Mamertus its Bishop experienced such happy effects from the public supplications he had appointed for the ceasing of these terrible calamities, that the same pious custom extended itself gradually over the whole Western Church; and hence it is, that on the three days preceding the Feast of the Ascension, the long Litanies are sung in solemn procession in catholic countries, that the wrath of God be

ing appeased by the prayers of his Church we may avert those punishments which are justly due to our sins.

*Prayer.* — Grant, we beseech thee, O Almighty God, that we, who in our afflictions rely on thy goodness, may, under thy protection, be defended against all adversities. Thro'.

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We can hear nothing more conducive to our consolation than the instructions of Jesus Christ and his sentiments on prayer: *«Hitherto, says our Saviour to his Apostles, you have not asked any thing in my name; ask, and you shall receive, that your joy may be full.»* John XVI. 24. — *«Lord, teach us to pray,»* said the Apostles to our Lord. Luke XI. He therefore enjoins them to say the prayer which from him was called the Lord's Prayer. *«You therefore, says he, shall pray in this manner: Our Father, who art in heaven»* etc. Matt. VI. 9.

It was by prayer that St. Anthony arrived at a sublime degree of sanctity. He found such a relish and delight in this holy exercise, that after passing a great part of the day in prayer, he frequently spent whole nights in meditating on the perfections of God; and in the morning complained that *«the beaming rays of the sun interrupted his sweet communications with heaven.»* It was a saying of this great Saint, that the universe was, as it were a large book, which even the most ignorant may read; and in which they may learn how to pray and to know God, because all the objects that surround us are the works of God, which call us to the remembrance of God, raise our minds to him, and invite us to the admiration of his goodness, power, and majesty. The flowers of the fields, the stars, the heavens and the earth, point out to us a God, and in their manner declare his wonderful works. — A soul that delights in prayer

is stronger than all the powers of hell. Should you find at any time an aversion or repugnance to prayer, or should you be much troubled with distractions, be not discouraged on that account, but persevere; for distractions are not hurtful, provided they be not voluntary: on the contrary, when you suffer then against your will, they are a subject of merit.

### A Prayer for the fruits of the earth.

Almighty, eternal and merciful God, we beseech thee, consider our daily need; shew us thy mercy, and give so much of thy temporal blessings, as shall be needful for the supply of our necessities. Grant that the fruits of the earth may by thy holy blessing increase and multiply. Defend them from all storms and tempests, and whatever else may be any way hurtful to them. 'Thro'.

### Aspirations and Ejaculations that may be made in the midst of our daily Actions.

Lord, increase my faith. Lord, I believe; help thou my unbelief. O let me rather die than consent to the least doubt of thy sacred truths.

In thee, O Lord, is all my hope; O let me never be confounded.

O Fountain of mercy, have mercy on me.

O let nothing in life or death ever separate me from thee.

O rather let me die a thousand deaths than offend thee mortally.

O my God, teach me to love thee; teach me to serve thee as I ought.

O that I had the hearts and tongues of all the world, that I might worthily praise thee and love thee!

O divine Love, how little art thou loved in this wicked world! O take possession at least of my heart!

O God of my heart! My God and my all!

My soul hath thirsted after my God, the Fountain of life eternal. Oh! when shall I come and appear in the presence of my God?

O Lord, enlighten mine eyes, that I may never sleep in death.

The sins of my youth and my ignorances remember not, O Lord.

From my secret sins cleanse me, O Lord, and for the sins of others spare thy servant.

Not unto us, O Lord, not unto us, but unto thy name give glory.

Into thy hands, O Lord, I recommend my spirit.

• Lord, save me, or I perish.

Say to my soul, I am thy salvation.

Let the name of the Lord be for ever blessed.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Lord, what wilt thou have me to do?

My heart is ready, O God, my heart is ready. I have desired thy law in the very midst of my heart.

Turn away my eyes, that they may not look on vanity.

Thou art just, O Lord, and thy judgment is right.

The mercies of our Lord I will sing for ever.

Come, let us adore the Lord that made us.

All ye works of our Lord, bless the Lord, praise him, and magnify him for ever.

These and such like short acts of devotion, are proper, in the midst of your ordinary actions and employments, to be secretly repeated in your hearts, sometimes of one sort, sometimes of another, as occasion shall require, and the Spirit of God shall suggest.

## Ascension Day

instituted in commemoration of Jesus Christ's ascension into heaven, where, seated at the right hand of his Fa-

ther, he continually intercedes for us, and invites us to the place that he is there preparing for us, of which we shall certainly be one day put in possession, provided we follow his example. But although there be many mansions in heaven, yet there is only one way to go thither. Our Head arrived there, only by the way of sufferings; let us never then flatter ourselves with the thought of obtaining eternal happiness on any other condition.

**The Hymn, *Salutis humanæ sator.***

1. Jesus who man's Redeemer art,  
Delight of every pious heart;  
Creator of this earthly frame,  
The lover's chaste delight and flame.

2. What strange excess of clemency  
Prevail'd, that thou would'st satisfy  
For sinful man; and guiltless give  
Thy life to make the guilty live?

3. Hell's dark abodes are forc'd by thee:  
It's captives from their chains set free:  
And thou with this triumphant train  
At God's right hand dost victor reign.

4. Let mercy there with thee prevail,  
To cure the wounds we here bewail:  
And by enjoyment of thy sight,  
Enrich us with eternal light.

5. O guide our way to heav'nly rest;  
Be thou the aim of ev'ry breast;  
Be thou the comfort of our tears,  
And sweet reward above the spheres. Amen.

*Prayer.* — Grant, we beseech thee, Almighty God, that we who believe that thy only Son our Redeemer ascended this day into heaven, may also dwell there, by fixing our minds on heavenly things. Thro'.

## Whitsun-Eve.

The Vigil of Pentecost, like that of Easter, has always been consecrated in a particular manner to fasting and prayer. The primitive Christians after the usual prayers of the day, spent the greatest part of the night in the Church, and hence originates the word *Vigil* or *Wake*. The Mass, like that of Holy Saturday, is preceded by several *Lessons* and *Tracts* out of the *Old Testament* and by the *Blessing* of the *Font*.

*Prayer.* — Grant, we beseech the, O Almighty God, that the rays of thy brightness may shine upon us; and that the light of thy light may, by the power of the Holy Spirit, strenghten the hearts of those who have been born again by thy grace. Thro'.

## Whit Sunday

took its name from the circumstance of the newly baptized among our ancestors assisting at Mass in the *white* garments they yesterday received at the baptismal font. Its ecclesiastical name *Pentecost* signifies the *fiftieth*, because the mystery, which it celebrates was accomplished on the *fiftieth day* after Christ's resurrection. The object of this great festival is to return thanks to God for the visible descent of the Holy Ghost on the Apostles, the establishment of the new law, and the propagation of our holy religion.

### Veni Sancte Spiritus.

1. Come, Holy Ghost, send down those beams  
Which sweetly flow in silent streams,  
From thy bright throne above.

2. O Come, thou Father of the poor,  
Thou bounteous source of all our store,  
Come, fire our hearts with love.



3. Come thou of comforters the best,  
Come thou the soul's delicious guest;  
The pilgrims sweet relief.

4. Thou art our rest in toil and sweat,  
Refreshment in excessive heat,  
And solace in our grief.

5. O sacred light, shoot home thy darts,  
O pierce the center of those hearts  
Whose faith appears to thee.

6. Without thy Godhead nothing can  
Have any price or worth in man:  
Nothing can harmless be.

7. Lord, wash our sinful stains away,  
Water from heav'n our barren clay,  
Our wounds and bruises heal.

8. To thy sweet yoke our stiff necks bow,  
Warm with thy fire our hearts of snow,  
Our wand'ring feet repeal.

9. O grant thy faithful, dearest Lord,  
Whose only hope is thy sure word,  
The seven gifts of thy Spirit.

10. Grant us in life t' obey thy grace,  
Grant us at death to see thy face,  
And endless joys inherit. Amen.

*Prayer.* — O God, who by the light of the Holy Ghost didst this day instruct the hearts of the faithful: grant that by the same Spirit we may relish what is right, and always rejoice in his comfort. Thro'.

Before Confirmation, it would be proper, during some days to prepare for it by frequent and fervent prayer; especially by frequent acts of sorrow and contrition for all our known and unknown sins, by good works and by confession. Every year during the solemn Feast of Pentecost consecrate yourself anew to the Holy Ghost, that you may do nothing to offend him, and

that you may act in all things agreeable to his divine inspirations. Invoke him at the beginning of all your actions. Should you have had the misfortune to receive the Sacrament of Confirmation without suitable dispositions, or to have forfeited the grace therein received, bewail that misfortune, and humbly intreat this sanctifying Spirit to bestow on you that true life-giving grace which you have not received, or by misfortune lost.

### Prayer before Confirmation.

O God of infinite goodness and bounty, who hast been pleased at my baptism to make me a Christian, to sanctify my soul with thy grace, and to honour me with the glorious title of thy child: thou art still pleased not only to invite me to return to thee and to offer me thy mercy, but also to call upon me at this time to come, and to present myself, in order to receive the greatest of all thy gifts, even thy own most Holy Spirit, to be consecrated to thee by his unction; to be made a strong and perfect Christian, and a soldier of thy Son. Dearest Lord, I desire now to come, because such is thy will, and my duty, to receive this great Sacrament of Confirmation; that I may like thy Apostles, be *baptized with the Holy Ghost*, and *endowed with power from on high*; and like them be changed by divine grace, into another man, in such manner, as henceforward to live up to the dignity, and to fulfil every part of the duty, of a *soldier of Christ*; and to preserve and maintain, even to death, that purity and sanctity, which becomes the temple of the living God. But, O my God, how far am I from being worthy to approach this heavenly Sacrament! I acknowledge myself infinitely unworthy; I confess and detest, from the bottom of my heart, all my past uncleanness and abominations; I humbly crave thy

mercy and pardon through Jesus Christ thy Son; and beg through him, that thou wilt be pleased to cleanse my soul from all its filth with his precious blood, and to give me the grace to come to this Sacrament with that humility, faith and devotion, which is most agreeable to thee. O Divine Spirit, do thou prepare my soul for thyself! Behold, I come, desiring to give myself up to thee for time and for eternity: that thou mayest ever live and reign in my soul. Let my whole soul henceforward be perpetually subject to thee; and let nothing in me ever more rebel against thee.

### Prayer after Confirmation.

O my God, I now desire to adore thee, bless thee, and glorify thee for ever, for all thou hast done for me, and for thy whole Church both of heaven and earth. I would now gladly join both my heart and voice, with all thy angels and saints in heaven, and with all that fear and love thee upon earth, in giving perpetual praise to thee for thy infinite goodness; and, in particular, for that love which thou hast shewed to me this day. I give thee thanks, from the bottom of my heart, for having sent down the Holy Spirit into my soul, with all his gifts and graces. O let him now take full possession of my soul: let this heavenly unction penetrate into the very centre of my heart: let his divine *wisdom* ever preside there: may he ever enlighten me with his gift of *understanding*, and dispel all my darkness; may he direct me with his *counsel*, strengthen me with his *fortitude*; instruct me with his *knowledge*; make me ever fervent in all *good* with his *piety* and *godliness*, and let his *divine fear* ever restrain me from all *evil*. And now, dear Lord, since thou hast been pleased, by this Sacrament, to consecrate and sanctify my soul for thyself, and to make it thy temple, be pleased also to drive far from it, by thy grace, all that may

violate or profane it, or render it any ways disagreeable in thy eyes. O keep it for ever for thyself; let it be a *house of prayer*, in which thou mayest be ever *worshipped in spirit and truth*. Give me grace also to fulfil, with perfection every branch of the duty of thy *soldier*, which glorious title thou hast conferred on me this day: arm me completely for the warfare in which I am happily engaged, and do thou stand by me in all my conflicts, to crown me with victory. O make me *faithful unto death*, and bring me safe through all the dangers of my mortal pilgrimage, to the *crown of everlasting life*. Through Jesus Christ our Lord. Amen.

### Trinity Sunday.

Since without a belief of the existence of Three adorable Persons in the Godhead we cannot be Christians, let us this day beseech Almighty God to strengthen our faith in the mystery of the ever blessed Trinity, and teach us implicitly to submit to whatever other dogma the Church proposes to our belief. Let us also pray for those, who, taking weak reason for their guide in matters of religion, refuse to believe what God himself has revealed concerning his own *incomprehensible Majesty*.

*Prayer.* — O Almighty and everlasting God who hast granted thy servants, in the confession of the true faith to acknowledge the glory of an eternal Trinity, and in the power of majesty, to adore an Unity: we beseech thee that, by the strength of this faith, we may be defended from all adversity. Thro'.

### The Creed of St. Athanasius.

Whosoever would be saved, before all things it is necessary that he hold the Catholic faith.

Which faith, except every one do keep whole

and inviolate, without doubt he shall perish everlastingly.

Now the Catholic faith is this, that we worship one God in Trinity, and Trinity in Unity.

Neither confounding the persons, nor dividing the substance.

For there is one person of the Father, another of the Son, another of the Holy Ghost.

But the Godhead of the Father, and of the Son, and of the Holy Ghost, is all one, the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son, and such is the Holy Ghost.

The Father is uncreated, the Son is uncreated, and the Holy Ghost is uncreated.

The Father is incomprehensible, the Son is incomprehensible, and the Holy Ghost is incomprehensible.

The Father is eternal, the Son is eternal, and the Holy Ghost is eternal.

And yet they are not three eternals, but one eternal.

As also they are not three Uncreated, nor three Incomprehensibles, but one Uncreated, and one Incomprehensible.

In like manner the Father is Almighty, the Son is Almighty, and the Holy Ghost is Almighty.

And yet they are not three Almighties, but one Almighty.

So the Father is God, the Son is God, and the Holy Ghost is God.

And yet they are not three Gods, but one God.

So likewise the Father is Lord, the Son is Lord, and the Holy Ghost is Lord.

And yet they are not three Lords, but one Lord.

For as we are compelled by the Christian truth

to acknowledge every person by himself to be God and Lord :

So we are forbidden by the Catholic religion to say there are three Gods, or three Lords.

The Father is made of no one, neither created, nor begotten.

The Son is from the Father alone, not made, nor created, but begotten.

The Holy Ghost is from the Father and the Son; not made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

And in this Trinity there is nothing before or after; nothing greater or less; but the whole three persons are co-eternal to one another and co-equal.

So that in all things, as hath been already said above, the Unity is to be worshipped in Trinity, and the Trinity in Unity.

He therefore that will be saved, must thus think of the Trinity.

Furthermore it is necessary to everlasting salvation, that he also believe rightly the incarnation of our Lord Jesus Christ.

Now the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is both God and man.

He is God of the substance of his Father, begotten before the world; and he is man of the substance of his Mother, born in the world.

Perfect God, and perfect man: of a rational soul and human flesh subsisting.

Equal to the Father according to his Godhead, and lesser than the Father, according to his manhood.

Who, although he be God and man; yet he is not two, but one Christ.

One, not by the conversion of the Godhead

into flesh, but by the taking of the manhood unto God.

One altogether, not by confusion of substance, but by unity of person.

For as the rational soul and the flesh is one man, so God and man is one Christ.

Who suffered for our salvation; descended into hell; rose again the third day from the dead.

He ascended into heaven; he sitteth at the right hand of God the Father Almighty, from thence he shall come to judge the living and the dead.

At whose coming all men shall rise again with their bodies, and shall give an account of their own works.

And they that have done good shall go into life everlasting; and they that have done evil into everlasting fire.

This is the Catholic faith, which except a man believe faithfully and steadfastly, he cannot be saved.

Glory be to the Father, etc.

As it was in the beginning etc.

### **The Feast of Corpus - Christi.**

This feast, instituted in the thirteenth century by a Bull of Urban IV. was received and confirmed by the General Council of Vienna in opposition to the errors of some, who then as well as now, preferred a false philosophy to the belief of all Christians in preceding ages.

The intention is by it to commemorate and give thanks for that great mystery of mercy, which Christ left us at his last supper; when consecrating the bread and wine he gave us his Body and Blood under those appearances for the remembrance of his passion, for the comfort of his Church, and for the food of our souls.

This feast is kept on the first Thursday after the octave of Pentecost; because the Church having cele-

brated at Pentecost the feast of her own birth, she applies herself in the week following to the honouring of that great mystery, whereby she is nourished, strengthened and perfected. — She commemorated however the institution of the blessed Sacrament on Maundy Thursday; but being them principally taken up in contemplating the sufferings of her Spouse, our Saviour, she has thought fit to dedicate an other day to the memory of so gracious a mystery.

We may sanctify this feast and its octave 1. By strengthening our faith in this mystery. 2. By devoutly assisting at the Church's service. 3. By a holy communion. 4. By considering what Christ requires of us in relation to the holy Sacrament, and what he teaches us as he resides there. 5. By a daily visit to him in the same holy mysteries.

We are to strengthen our faith of this mystery 1) By thoroughly informing ourselves of the many wonders that are here wrought. 2) By making acts of faith as to all the Church teaches.

The Church calls the faithful on this solemnity to the holy Mass, benediction, sermon, vespers and procession. — Let us make our communion with respect, gratitude, charity and joy; and with an exactness that may help to repair all past neglects, and be a model for the future; let us reform our defects in hearing Mass, and in our behaviour at Church.

Let us address ourselves to him with respect, love gratitude, confidence, and all the other pious affections that are apt to ensue from the consideration of the titles he bears with reference to us. He is our King, Mediator, Redeemer, Advocate, High Priest and Victim. He is our Head, our Father, Brother and Master; our Guide, Pastor, Comforter and Physician. He is the Way, the Truth, and the Life; the Light, the Door, the Bread of Life, and in fine, our Judge and our last end.



— During each visit we should converse with Christ as present under one or other of them, in order to learn our duty to him, and what we are to hope for and beg of his divine mercy.

The blessed sacrament is preserved in the tabernacle; that whenever it is necessary, it may be carried to the sick, according to the primitive custom of the Church; and that the faithful may have the comfort of coming to adore their Saviour where he is present for their sake. — It is exposed at certain times, to invite the faithful to come and adore Jesus Christ; in public calamities to present to God this pledge of his love towards us, that in regard of his beloved Son he may be moved to shew us mercy.

The blessed sacrament is carried in procession, to celebrate a kind of triumph of Jesus and his Church over the obstinate enemies of this adorable mystery, and as public testimony of the faith, love and gratitude of the true children of God; thereby to repair the many affronts and irreverences offered to him in this blessed sacrament; to obtain by his presence a blessing upon all the places through which he passes.

The Benediction is a service introduced by the Church in order to excite her children to a public profession of their faith by acts of adoration; to an increase of love and confidence, by reminding them, that for love of them he resides in the blessed sacrament; to beg his grace and blessing upon their souls, and particularly strength to carry their cross after him.

### The Prose Lauda Sion.

1. Lauda Sion Salvatorem; lauda Ducem et Pastorem in hymnis et canticis.
2. Quantum potes, tantum aude: quia major omni laude, nec laudare sufficis.
3. Laudis thema specialis: panis vivus et vitalis hodie proponitur.

4. Quem in sacrae mensa coenae, turbae fratrum duodenae datum non ambigitur.
5. Sit laus plena, sit sonora, sit jucunda, sit decora mentis jubilatio.
6. Dies enim sollemnis agitur, in qua mensae prima recolitur, hujus institutio.
7. In hac mensa novi Regis, novum Pascha novae legis, phase vetus terminat.
8. Vetustatem novitas, umbram fugat veritas, noctem lux eliminat.
9. Quod in coena Christus gessit, faciendum hoc expressit, in sui memoriam.
10. Docti sacris institutis: panem, vinum in salutis consecramus hostiam.
11. Dogma datur Christianis, quod in carnem transit panis, et vinum in sanguinem.
12. Quod non capis, quod non vides, animosa firmat fides, praeter rerum ordinem.
13. Sub diversis speciebus, signis tantum, et non rebus, latent res eximiae.
14. Caro cibus, sanguis potus; manet tamen Christus totus, sub utraque specie.
15. A sumente non concisus: non confractus, non divisus, integer accipitur.
16. Sumit unus, sumunt mille; quantum isti, tantum ille; nec sumtus consumitur.
17. Sumunt boni, sumunt mali: sorte tamen inaequali: vitae, vel interitus.
18. Mors est malis, vita bonis: vide paris sumtionis quam sit dispar exitus.
19. Fracto demum sacramento, ne vacilles, sed memento, tantum esse sub fragmento, quantum toto tegitur.
20. Nulla rei fit scissura; signi tantum fit fractura, qua nec status, nec statura signati minuitur.
21. Ecce panis angelorum, factus cibi viatorum: vere panis filiorum, non mittendus canibus!
22. In figuris praesignatur: cum Isaac immolatur:

**Agnus Paschae deputatur: datur manna patribus.**

23. **Bone Pastor, Panis vere: Jesu, nostri miserere :  
tu nos pasce, nos tuere: tu nos bona fac  
videre: in terra viventium.**
24. **Tu qui cuncta scis, et vales: qui nos pascis  
hic mortales: tuos ibi commensales, cohae-  
redes et sodales, fac sanctorum civium. Amen.**

**Paraphrase on the foregoing Prose Lauda Sion.**

1. Break forth, O Sion, thy sweet Saviour sing,  
Thy heav'nly guide, thy pastor and thy king:  
Exalt his name: resound his glorious praise,  
On tuneful organs and in vocal lays.

2. Attempt the arduous theme, ascend as high  
As soaring thought, or wings of faith can fly;  
The wonder then, above all praise confess,  
Immensely greater than thou canst express.

3. Behold the living, and life-giving bread!  
With solemn pomp on holy altars spread,  
Now fills our song, — a subject all divine,  
Where bright the wonders of th'Almighty shine.

4. The bread of life, which every faithful breast  
Believes was broken, at the royal feast;  
When to the sacred college it was given,  
Alike to Judas and the dear eleven.

5. With heart inflam'd, now raise thy tuneful voice  
In nobler strains, and let thy soul rejoice:  
Let every thing within thee jointly move,  
To bless the sweet invention of his love.

6. Let age to age record the solemn day,  
And constant homage for the bounty pay;  
When he first gave himself in humble guise,  
At once both Sacrament and Sacrifice.

7. At this mysterious table all is new,  
New kings, new laws, present themselves to view;  
New heavenly light, the veil of clouds unfold,  
And, by new phases, terminates the old.

8. Figures and types take wing, and fly away,  
As darkness does at the approach of day:  
When truth and substance, after clouded night,  
Appear in all the majesty of light.

9. What Christ then did, we celebrate the same,  
In his own words, and in his sacred name;  
As he commanded the dread mystery  
Should be repeated to his memory.

10. And thus by *Him*, who *spoke and all was made*,  
Divinely taught, we consecrate the bread  
And wine into the soul's all-saving food,  
His glorious body and atoning blood.

11. The sacred dogma we from him receive,  
Nor can the oracle of truth deceive,  
That bread is chang'd, hence but an outward sign,  
Into his flesh, and into blood the wine.

12. What reason reaches not, nor sense describes,  
Faith's purer light abundantly supplies:  
Above all nature we confess his sway,  
Let's bend our heads: 'tis fit we should obey.

13. The narrow compass of two forms, mere signs,  
Not essence, th'*incarnate Word* defines;  
Th'exhaustless source, and sweetest overflow  
Of all good things, that heaven can bestow.

14. His deify'd true flesh, and precious blood,  
Immortal and immortalizing food,  
Is meat and drink indeed, and wholly thine,  
Under the sep'rate forms of bread and wine.

15. Impassible's the victim we adore,  
Unalter'd by our touch, nor broke, nor tore;  
But Jesus whole, in veiled majesty,  
Each one receives; stupendous prodigy!

16. Let thousands feed, — be thou the only guest;  
As much thou dost receive as all the rest;  
Unnumber'd thousands eat, yet still they leave  
The unconsumed whole they did receive.

17. Both good and bad to this blest banquet come ;  
 But how unlike ! how different their doom !  
 For 't is as we approach , as foes or friends ,  
 The alternative of life , or death depends .

18. The heavenly bread , that sweet enliv'ning food ,  
 Is to the unworthy death , life to the good :  
 Then ponder well the different event  
 Of like receiving this dread Sacrament .

19. Whenever this blest Sacrament shall lie ,  
 In diff'rent parcels broke before your eye ,  
 Then waver not , remember there remains  
 Under each fragment what the whole contains ,  
 The same sweet Jesus , who in glory reigns .

20. Th'hidden jewel no fracture can invade .  
 'Tis only on the outward species made ;  
 No stroke impairs its stature , or its state ,  
 Or the thing signify'd can violate .

21. Lo ! then , O man ! involv'd in rapture see  
 The bread of angels thus made food for thee :  
 Food to refresh the pilgrim on his way ,  
 To the blest regions of eternal day :  
 A sweet viatic , and divine repast ,  
 True children's bread , to dogs not to be cast .

22. Wrapt up in types , the Lamb long figur'd lay ,  
 'Till circling years the shadows drove away .  
 In Isaac 't was in lively figure slain ,  
 And in the Paschal Lamb it bled again :  
 The ancient Fathers too , in manna eat  
 In type or figure this life-giving meat .

23. Good Pastor then , true bread , sweet Jesus , shew  
 Thy tend'rest mercies on thy sheep below .  
 Feed and defend us here , that we may see  
 Good things with those , who live and reign with thee  
 In heavenly regions , ever there to spend ,  
 With pure celestial zest , joys ne'er to end .

24. O thou all - good , all - potent , and all - wise ,  
 Who feed'st us here with thy own sacrifice ,

Make us sit down with thee amongst the blest,  
 At thine own table, in eternal rest:  
 Where we with them thy glory may adore,  
 Companions and co-heirs, for evermore. Amen.

### On visiting the Blessed Sacrament.

Many have formerly undertaken long journeys to visit the relicks and tombs of Saints; how much more desirous should we be to visit Jesus Christ, the Saint of Saints, and the Author of all grace! — The palaces of kings are crowded with courtiers; and Churches, the palaces of Jesus Christ, are deserted and abandoned! What is it that is gained by assiduously waiting on great ones of the world, and the lords of this earth? Nothing frequently but disappointments, whereas Jesus Christ rejects no one; his house and his heart is open to all: he even graciously receives poor sinners that come to humble themselves before him. *«Come to me, says he, all you that labour and are heavy laden, and I will refresh you.»* Matt. XI. 28. What graces, what consolations, and what strength would you not receive, were you often to visit your divine Saviour in this Sacrament of love! You would never leave his company without receiving fresh tokens of his favour.

If it be in your power, go daily, and pay him your devotions. Fail not to do this at least on Sundays and Holidays. Can you pass those days more profitably than by spending a part of them at the feet of your Saviour? You often visit your friends to revive your attachment to them; and can it be too much to go once or twice in the week to Jesus Christ, to renew your love and affection for so kind, so beneficent a friend? — Above all pay your homage to him on the days when you are sensible he is grievously offended; at times when scandals reign, when assemblies of debauchery, and other scenes of licentiousness prevail. The sacred oracles commend young Tobias for never joining in the puerile di-

versions of youth, and because he went to the Temple to adore God, whilst others went to the assemblies of wicked men.

As to time and leisure, you find time enough for other matters: you grudge not the time employed in your diversions: why, then, do you regret the time, which is devoted to your sanctification? You are never tired of the society of your friends; and why should you be tired of the company of God? «O sweet Saviour! said St. Teresa to Jesus Christ with the tenderest affection, we find pleasure in the silly conversation of creatures, and are so unhappy as to be disgusted and weary when we are in company with thee.»

Be not discouraged, though you find dryness and weariness in the visits which you make to your Lord. If you continue them, you will find that the hours spent at the feet of Jesus Christ will appear but as so many moments, and will be to you a source of heavenly graces and benedictions. Should you not have time enough to make long visits to the holy Sacrament, make at least short ones, but let them be accompanied with great fervour and affection. — Fail not to pay a visit to Jesus Christ, when you are in a state of uneasiness, perplexity or under extraordinary temptations; you will then receive from your divine Saviour light, fortitude, and consolation.

The visits which you make to the blessed Sacrament must, however, be regulated by prudence and obedience. It is not a proper time to be in the Church, when you ought to be at your work, your studies, or your necessary employments. In this, your devotion must yield to obedience, to the duties of justice and charity. — When distance of abode, or your necessary occupations, hinder you from paying a visit to your Saviour on his altars, you may nevertheless, in some measure, repair this loss, by substituting a few acts of love and

adoration, during your lawful occupations. Say often in the day: *My divine Saviour! I adore thee, I love thee. O Jesus, have mercy on me, never abandon me, etc.*

### How we ought to be employed when visiting the Blessed Sacrament.

Many people, to excuse themselves from paying homage to the adorable Sacrament of the altar, pretend, that they know not how to employ themselves, nor what they should say, when they visit Jesus Christ. Ah! you who have so much to say at other times, have you nothing to say to your divine Saviour? Lay open to him the miseries of your heart, the sins and wounds of your soul; say to him with confidence and simplicity: *«Lord, if thou wilt, thou canst make me clean.»* Matt. VIII. 2. — Expose your vicious habits, your temptations and dangers, your affection for worldly vanities and pleasures, which prove the ruin of many souls, and say from the bottom of your heart: O Jesus, thou seest my frailties, and the corruption of my heart; support me, I beseech thee, in thy holy fear; without thy assistance I am lost. — Make him a sacrifice of your misfortunes and adversities, of your pains and infirmities. Thou, my Saviour! art the God of all consolation: it is thy blessed will, that I should suffer; I bow submissively to thy divine appointments: may thy adorable will be done, not mine! — Fail not to beg often of Jesus Christ the virtues suitable to your state; charity, humility, meekness, chastity, grace never to offend God mortally, especially the grace of following your vocation. This last point is of the greatest importance.

In the visits which you make to the Blessed Sacrament, you must also pray for others. — If you have enemies, that have wronged, injured, or spoken ill of you, consider them as members of Jesus, and as still beloved by him. Pray for them, pardon them rea-



dily for his sake; and entreat him also to pardon your own offences. — Should you unfortunately have been the occasion of scandal to any of your family, your neighbours, or others, intreat the divine Saviour not to condemn them on account of your offences, but to pardon them the sins you have caused them to commit. — During the happy moments which you pass at the feet of Jesus Christ, pour forth your prayers for the holy Catholic Church, the Pope, the Bishops, for all who labour to promote the salvation of souls, for your pastor, and your parents. Pray also for the Sovereign, for peace among Christian princes, for your master and servants. — Pray especially for the conversion of such sinners as live in blindness and sin, and forget not the souls of the faithful departed.

At *Corpus Christi*, and during the octave, endeavour by fervent adoration and by a true spirit of humility and love for Jesus Christ, to repair the many outrages that have been offered him in this sacrament of love. Above all fail not to adore the sacred Heart of Jesus during this holy time: unite yourself often during the festival, to that sacred Heart, ever burning with love for you, while your's is cold and insensible to him.

Before you conclude your visit, implore your divine Saviour's benediction in the words of the Patriarch Jacob: *I will not let thee go, except thou bless me.* Gen. XXXII. 26.

Adoro te devote, etc.

I devoutly adore thee, O hidden Deity,  
Which liest concealed indeed under these forms:  
To thee my whole heart subjects itself,  
Because it finds itself quite lost in contemplating thee.

The sight, the feeling, and the taste, are here deceived,

But the hearing alone may be safely believed.

I believe whatever the Son of God has spoken :  
 Nothing can be more true , than the word of truth.  
 Upon the cross the divinity alone was concealed ;  
 But here the humanity also lies hid.

Yet I believe and confess both the one and the other,  
 And make the same petition as did the penitent thief.  
 I do not see thy wounds as Thomas did ,  
 Yet I confess thee to be my God.

O grant that I may ever believe in thee more and  
 more ,

And ever more put my trust in thee , and love thee.

O blessed memorial of the death of our Lord ,

O living bread giving life to man ,

Grant that my soul may ever live on thee :

Grant that I may ever relish thy sweetness.

O pious Pelican . Jesus our Lord ,

Cleanse me , an unclean sinner , with thy blood ;

One drop of which is sufficient to save

The whole world from all its guilt.

O Jesus , whom I now see under a veil ,

O when will that hour come , which I so much  
 long for !

When the veil being removed , I shall see thee by  
 face ,

And be happy for ever in the contemplation of  
 thy glory . Amen .

### The Litany of the B. Sacrament.

Lord , have mercy on us .

Christ , have mercy on us .

Lord , have mercy on us .

God the Father , Creator of the world ,

God the Son , Redeemer of mankind ,

God the Holy Ghost , perfecter of the elect ,

Sacred Trinity , three Persons in one God ,

Jesus , God and man , in two natures , and  
 one divine Person ,

Jesus , our wonderful God , who for our  
 sake dost vouchsafe to descend upon our Al-

Have mercy on us.

tar, when the priest pronounces the words of consecration,

Jesus, our incomprehensible God, who, tho' the heaven of heavens cannot contain thy immensity, yet vouchsafest personally to reside in our churches, and dwell amongst us in a small tabernacle,

Jesus, our Sovereign King, who, tho' thy throne above is continually surrounded by glorified ministering spirits, yet vouchsafest here in our most solemn processions to be accompanied by such mean attendants as ourselves,

Jesus, our heavenly physician, who descendest from thy palace of immortal bliss to our houses of clay, to visit us on our sick beds, and give thyself to comfort our sorrows,

Jesus, our glorious God, who sittest at the right-hand of thy eternal Father, adored by innumerable angels, and encompassed with the splendour of inaccessible light,

Jesus, our gracious God, who condescending to the weakness of our nature, coverest thy glory under the familiar forms of bread and wine, and permittest thyself to be seen, touched, and tasted by such wretched sinners as ourselves,

Jesus, our gracious God, who concealing the awful brightness of thy Majesty under such low and humble veils, sweetly invitest us to approach thy person, lay open our miseries, and deliver our petitions into thy hands,

Jesus, our gracious God, who humblest thyself to descend into our breast, and by an inconceivable Union become one with us,

Jesus, the bread of life, that came down from heaven, of which whoever eats, shall live for ever,

Jesus, the heavenly manna, whose sweet

Have mercy on us.

ness nourishes thy elect in the desert of this world,

Jesus the food of angels, who so deliciously replenishest our hearts with celestial joys,

Jesus, the Lamb without spot, who art every day sacrificed, and yet always livest; every day eaten, and yet still remainest entire,

Jesus, the good Shepherd, who layedst down thy life for thy sheep, and who feedest them with thine own body,

Jesus who in this august and venerable mystery, art thyself become the priest and sacrifice,

Jesus, who in this sacred memorial of thy death, hast included all the wonders in one accumulated miracle,

Jesus, who, in this admirable sacrament, hast contracted all thy blessings into one stupendous bounty,

Jesus, who, by this blessed fruit of the tree of life, restorest us again to immortality,

Jesus, who by sanctifying the most familiar of thy creatures, dost inspire us with a pure desire of thee, and teachest us the right use of the rest,

Jesus, who, by becoming our daily food in this life, preparest us to feed on thee eternally in the next,

Jesus, who in this divine banquet, givest us possession of thy grace here, and a pledge of our glory hereafter,

Have mercy, O Lord, *and pardon our sins.*

Have mercy, O Lord, *and hear our prayers.*

From presuming to measure the depth of divine Omnipotence by the short line of human reason,  
*Deliver us, O Lord.*

From presuming to interpret the secrets of thy will by the erring rule of private judgment,  
*Deliver us, O Lord.*

Have mercy on us.

From all distraction and irreverence in assisting at this awful sacrifice,

From neglecting to approach this holy table, and from coming to it negligently,

From an unworthy and fruitless receiving of this adorable Sacrament,

From all hardness of heart, and ingratitude for so unspeakable a blessing,

Thro' thy irresistible power, which changeth the course of nature as thou pleasest,

Thro' thy unsearchable wisdom, which disposeth all things in a perfect order,

Thro' thy infinite goodness in bestowing thyself on us in this incomprehensible mystery,

Thro' thy blessed body broken for us on the cross, and really given to us in the holy communion.

Thro' thy precious blood shed for us on the cross, and substantially present in the chalice of benediction,

We sinners, beseech thee, hear us,

That we may always believe nothing more reasonable, than to submit reason to faith,

That by this sacred oblation, we may solemnly acknowledge thy infinite perfections, and supreme dominion over all things,

That by this sacred oblation we may humbly acknowledge our dependence on thee, and absolute subjection to the disposal of thy will,

That we may eternally adore thy goodness, who standing in no need of us, hast contrived such endearing motives to make us love thee, and be happy,

That we may thankfully comply with thy gracious desire of being united to us, by a fervent desire of being united to thee,

That before we approach this banquet of divine love, we may sincerely endeavour to be

Deliver us, O Lord.

We beseech thee, hear us.

reconciled to thee, and in perfect charity with all mankind,

That at the moment of receiving thy sacred body, our souls may dissolve into reverence and love, to attend on and entertain so glorious a guest,

That returning from this divine banquet, we may collect all our thoughts to praise thee, and immediately apply our utmost endeavours to the amendment of our lives,

That, by this heavenly preservative, our hearts may be healed of their infirmities, and strengthened against future relapses,

That, as we adore thee here by faith, under these sacred veils, we may hereafter behold thee face to face, and eternally rejoice in thy presence,

We beseech thee, hear us.

Lamb of God, that takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, that takest away the sins of the world, *Hear us, O Lord.*

Lamb of God, that takest away the sins of the world, *Have mercy on us.*

### The Anthem.

The glorious King of heaven and earth, to show the richness of his bounty, hath prepared a solemn and splendid feast; and calls even the meanest of his subjects to sit down at his table with this gracious invitation: "Come to me all you that labour and are oppressed, and I will refresh you; for my flesh is meat indeed, and my blood is drink indeed."

*V.* Thou hast given us, O Lord, bread from heaven.

*R.* Replenished with all sweetness and delight.

*V.* O Lord, hear my prayer.

*R.* And let my cry come unto thee.

*Prayer.* — O God, who in this wonderful Sacrament hast left us a perpetual memorial of thy

passion; grant us, we beseech thee, so to reverence these sacred mysteries of thy body and blood, that we may continually perceive in our souls the fruits of thy redemption: who with the Father and the Holy Ghost livest and reignest, world without end. *Amen.*

### Sunday of Dedication of a Church.

My house shall be called the house of prayer.  
— The house of the Lord hath a good foundation on a solid rock — O how awful is this place! Truly it is no other than the house of God, and the gate of heaven.

*V.* Holiness becometh thy house, O Lord.

*R.* For an endless length of days.

*Prayer.* — O God, who renewest the anniversary of the consecration of this thy holy Church, and bringest us in health to assist at these sacred mysteries: hear the prayers of thy people and grant, that whosoever cometh hither to petition for thy blessing, may rejoice in obtaining all his desires. *Thro'.*

### All-Saints.

A solemnity of all the Saints; since the whole year is too short to afford a separate feast for each of them,

Ye angels, archangels, thrones and dominations, principalities and powers, virtues of the heavens, cherubim and seraphim, patriarchs and prophets, doctors of the holy law, apostles, all ye martyrs of Christ, confessors and virgins of the Lord, anachorets and all ye saints, make intercession for us.

O how glorious is the kingdom, where all the saints rejoice with Christ! Clothed in white robes, they follow the Lamb, wherever he goeth.

*Prayer.* — O Almighty eternal God, by whose favour we honour, in one solemnity, the me-

rits of all thy saints : grant that we may plentifully partake of thy desired mercy , since we have so many petitioners in our behalf. Thro'.

### The Litany of the Saints.

Lord, have mercy on us.

Christ , have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God the Father of Heaven ,

God the Son Redeemer of the world ,

God the Holy Ghost ,

Holy Trinity, One God ,

Holy Mary ,

Holy Mother of God ,

Holy Virgin of virgins ,

St. Michael ,

St. Gabriel ,

St. Raphael ,

All ye holy angels and archangels ,

All ye holy orders of blessed Spirits ,

St. John Baptist ,

St. Joseph ,

All ye holy patriarchs and prophets ,

St. Peter ,

St. Paul ,

St. Andrew ,

St. James ,

St. John ,

St. Thomas ,

St. James ,

St. Philip ,

St. Bartholomew ,

St. Matthew ,

St. Simon ,

St. Thadeus ,

St. Mathias ,

Havemer-  
cy on us.

Pray for us.



St. Barnabas,  
 St. Luke,  
 St. Mark,  
 All ye holy apostles and evangelists,  
 All ye holy disciples of our Lord,  
 All ye holy innocents,  
 St. Stephen,  
 St. Lawrence,  
 St. Vincent,  
 St. Fabian and St. Sebastian,  
 St. John and St. Paul,  
 St. Cosmas and St. Damian,  
 St. Gervase and St. Protase,  
 All ye holy martyrs,  
 St. Silvester,  
 St. Gregory,  
 St. Ambrose,  
 St. Augustin,  
 St. Jerome,  
 St. Martin,  
 St. Nicholas,  
 All ye holy bishops and confessors,  
 All ye holy doctors,  
 St. Anthony,  
 St. Benedict,  
 St. Bernard,  
 St. Dominic,  
 St. Francis,  
 All ye holy priests and levites,  
 All ye holy monks and hermits,  
 St. Mary Magdalen,  
 St. Agatha,  
 St. Lucy,  
 St. Agnes,  
 St. Cecilia,  
 St. Catharine,  
 St. Anastasia,  
 All ye holy virgins and widows,

Pray for us.

All ye men and women, saints of God, *make intercession for us.*

Be merciful unto us. *Spare us O Lord.*

Be merciful unto us. *Graciously hear us O Lord.*

From all evil,

From all sin,

From thy wrath,

From sudden and unprovided death,

From the deceits of the devil,

From anger, hatred, and all ill-will,

From the spirit of fornication,

From lightning and tempest,

From pestilence, famine, and war,

From everlasting death,

Through the mystery of thy holy incarnation,

Through thy coming,

Through thy nativity,

Through thy baptism and holy fasting,

Through thy cross and passion,

Through thy death and burial,

Through thy holy resurrection,

Through thy admirable ascension,

Through the coming of the Holy Ghost,  
the comforter,

In the day of judgment,

We sinners, *do beseech thee to hear us,*

That thou spare us,

That thou pardon us,

That thou vouchsafe to bring us to  
true penance,

That thou vouchsafe to govern and pre-  
serve thy holy Church,

That thou vouchsafe to preserve our  
apostolic prelate and all ecclesiasti-  
cal orders in holy religion,

That thou vouchsafe to humble the  
enemies of thy holy Church,

O Lord, deliver us.

We beseech thee, hear us.

That thou vouchsafe to give peace and true concord to Christian kings and princes,

That thou vouchsafe to grant peace and unity to all Christian people,

That thou vouchsafe to comfort and preserve us in thy holy service,

That thou lift up our minds to heavenly desires,

That thou render eternal good things to all our benefactors,

That thou deliver our souls, and those of our brethren, relations and benefactors, from eternal damnation;

That thou vouchsafe to give and preserve the fruits of the earth,

That thou vouchsafe to give eternal rest to all the faithful departed,

That thou vouchsafe graciously to hear us,

We beseech thee, hear us.

Son of God, *We beseech thee to hear us.*

Lamb of God, who takest away the sins of the world, *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world, *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world, *Have mercy on us.*

Christ, hear us.

Christ, *Graciously hear us.*

Lord, have mercy on us; *Christ, have mercy on us; Lord, have mercy on us.*

Our Father, etc. in *secret.*

*V.* And lead us not into temptation.

*R.* But deliver us from evil. Amen.

### Psalm LXIX.

Incline unto my aid, o God.

O Lord, make haste to help me.

Let them be confounded and ashamed that seek my soul.

Let them be turned backward, and blush for shame, that desire evils to me.

Let them be presently turned away blushing for shame, that say to me, 'tis well, 'tis well.

Let all that seek thee rejoice, and be glad in thee, and let such as love thy salvation, say always, the Lord be magnified.

But I am needy and poor, O God, help me.

Thou art my helper and deliverer; O Lord, make no delay.

Glory be to the Father, etc.

*V.* Save thy servants,

*R.* Who put their trust in thee, O God.

*V.* Be unto us, O Lord, a tower of strength.

*R.* From the face of the enemy.

*V.* Let not the enemy prevail against us.'

*R.* Nor the Son of iniquity have power to hurt us.

*V.* O Lord, deal not with us according to our sins.

*R.* Nor reward us according to our iniquities.

*V.* Let us pray for our chief bishop N.

*R.* Our Lord preserve him, and give him life, and make him blessed upon earth, and deliver him not to the will of his enemies.

*V.* Let us pray for our benefactors.

*R.* Vouchsafe, O Lord, for thy name's sake, to reward with eternal life all them that have done us good.

*V.* Let us pray for the faithful departed.'

*R.* Eternal rest give to them, O Lord: and let perpetual light shine upon them.

*V.* May they rest in peace.

*R.* Amen.

*V.* For our absent brethren.

*R.* O my God, save thy servants who trust in thee.

*V.* Send them help, O Lord, from thy holy place.

*R.* And out of *Sion* protect them.

*V.* O Lord, hear my prayer.

*R.* And let my cry come to thee.

### Let us pray.

O God, whose property is always to have mercy, and to spare, receive our petition: that we, and all thy servants, who are bound by the chain of sins, may, by the compassion of thy goodness, mercifully be absolved.

Hear, we beseech thee, O Lord, the prayers of thy suppliants, and pardon the sins of them that confess to thee: that in thy bounty thou mayest give us pardon and peace.

Out of thy clemency, O Lord, shew thy unspeakable mercy to us, that so thou mayest both acquit us of our sins, and deliver us from the punishments which we deserve for them.

O God, who by sin art offended, and by penance pacified, mercifully regard the prayers of thy people, who make their supplications unto thee, and turn away the scourges of thy anger, which we deserve for our sins.

O Almighty and eternal God, have mercy on thy servant N. our chief bishop, and direct him according to thy clemency in the way of everlasting salvation; that by thy grace he may desire such things as are agreeable to thee, and perform them with all his strength.

O God, from whom are all holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be disposed to keep thy commandments; and the fear of enemies being removed, the times by thy protection may be peaceable.

Inflame, O Lord, our reins and hearts with thy Holy Spirit, that we may serve thee with a chaste body, and please thee with a clean heart.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of all their sins, that through the help of pious supplications they may obtain the pardon, which they have always desired.

Prevent, we beseech thee, O Lord, our actions by thy holy inspirations, and further them with thy gracious help; that every prayer and work, may always begin from thee, and by thee be happily ended.

O Almighty and eternal God, who hast dominion over the living and the dead, and art merciful to all, whom thou foreknowest shall be thine by faith and good works; we humbly beseech thee, that they, for whom we have determined to offer up our prayers, whether this present world still detain them in the flesh, or the world to come hath already received them out of their bodies, may, by the clemency of thy goodness, all thy saints interceding for them, obtain pardon and full remission of all their sins; through our Lord *Jesus Christ*, thy Son, who liveth and reigneth, one God, with thee, and the Holy Ghost, world without end. Amen.

*V.* O Lord hear my prayer.

*R.* And let my cry come to thee.

*V.* May the Almighty and most merciful Lord graciously hear us.

*R.* Amen.

*V.* And may the souls of the faithful, through the mercy of God, rest in peace.

*R.* Amen.

### Commemoration of the Faithful departed.

It being an article of Catholic Faith that there is a place of temporal punishment after death, and that the souls therein detained are helped by the prayers and alms of the faithful, but especially by the oblation of the holy Sacrifice of the Mass; it has therefore been the

constant practice of the Church, derived from the Apostles, to pray, give alms, and offer up the holy Sacrifice of the Altar for their consolation and deliverance.

Tertullian, towards the close of the second century, speaking of a faithful widow, says: «She prays for the soul of her husband, and begs refreshment for him in the mean time, and keeps his anniversaries.» (Lib. de Monog. CX.) — S. Augustin says: «By the prayers of the holy Church and wholesome *sacrifice* and *alms*, it is not to be doubted, but that the dead are assisted; so that God deals more mercifully with them than their sins deserve: wherefore it is the practice of the whole Church to *pray* and offer sacrifice for them.» Serm. 172 §. 2. And in his Confessions, book IX. chap. 12 he tells us, that the *sacrifice* of our ransom was offered for the soul of his mother, and that (c. 13) she desired to be remembered at the altar of our Lord, from whence she knew the *Holy viaticum* was dispensed, by which the hand-writing of sin that stood against us was cancelled.

### D i e s i r a e.

1. Dies irae, dies illa  
Solvat saeculum in favilla  
Teste David cum Sybilla.

2. Quantus tremor est futurus,  
Quando Judex est venturus,  
Cuncta stricte discussurus!

3. Tuba mirum spargens sonum  
Per sepulchra regionum,  
Coget omnes ante thronum.

4. Mors stupebit, et natura,  
Cum resurget creatura,  
Judicanti responsura.

5. Liber scriptus proferetur,  
In quo totum continetur,  
Unde mundus judicetur.

6. **Judex ergo cum sedebit,  
Quidquid latet, apparebit,  
Nil inultum remanebit.**

7. **Quid sum miser tunc dicturus,  
Quem patronum rogaturus,  
Cum vix justus sit securus?**

8. **Rex tremendae majestatis!  
Qui salvandos salvas gratis,  
Salva me, fons pietatis.**

9. **Recordare Jesu pie,  
Quod sum causa tuae viae,  
Ne me perdas illa die.**

10. **Quaerens me, sedisti lassus,  
Redemisti, crucem passus:  
Tantus labor non sit cassus.**

11. **Juste judex ultionis,  
Donum fac remissionis  
Ante diem rationis.**

12. **Ingemisco tanquam reus:  
Culpa rubet vultus meus:  
Supplici parce, Deus.**

13. **Qui Mariam absolvisti,  
Et latronem exaudisti,  
Mihi quoque spem dedisti.**

14. **Preces meae non sunt dignae:  
Sed tu bonus fac benigne,  
Ne perenni cremer igne.**

15. **Inter oves locum praesta,  
Et ab haedis me sequestra,  
Statuens in parte dextra.**

16. **Confutatis maledictis,  
Flammis acribus addictis,  
Voca me cum benedictis.**

17. **Oro supplex et acclinis,  
Cor contritum quasi cinis,  
Gere curam mei finis.**



18. *Lacrymosa dies illa,  
Qua resurget ex favilla  
Judicandus homo reus.  
Huic ergo parce Deus.  
Pie Jesu Domine, dona eis requiem. Amen.*

1. The day of wrath, that dreadful day  
Shall the whole world in ashes lay,  
As David and the Sybils say.

2. What horror will invade the mind,  
When the strict judge, who would be kind,  
Shall have few venial faults to find!

3. The last loud trumpet's wond'rous sound,  
Must thro' the rending tombs rebound  
And wake the nations under ground.

4. Nature and death shall with surprise  
Behold the pale offender rise!  
And view the judge with conscious eyes.

5. Then shall with universal dread  
The sacred mystic book be read,  
To try the living and the dead.

6. The judge ascends his awful throne,  
He makes each secret sin be known,  
And all with shame confess their own.

7. O then! what int'rest shall I make,  
To have my last important stake,  
When the most just have cause to quake?

8. Thou mighty formidable King!  
Thou mercy's unexhausted spring!  
Some comfortable pity bring.

9. Forget not what my ransom cost,  
Nor let my dear-bought soul be lost,  
In storms of guilty terror tost.

10. Thou, who for me didst feel such pain,  
Whose precious blood the cross did stain:  
Let not those agonies be vain.

11. Thou, whom avenging pow'rs obey,  
Cancel my debt (too great to pay)  
Before the sad accounting day.

12. Surrounded with amazing fears;  
Whose load my soul with anguish bears;  
I sigh, I weep: accept my tears.

13. Thou, who wast mov'd with Mary's grief,  
And by th'absolving of the thief,  
Hast given me hope, now give relief.

14. Reject not my unworthy prayer,  
Preserve me from the dangerous snare,  
Which death and gaping hell prepare.

15. Give my exalted soul a place  
Among the chosen right-hand race,  
The sons of God, and heirs of grace.

16. From that insatiate abyss,  
Where flames devour, and serpents hiss,  
Promote me to thy seat of bliss.

17. Prostrate, my contrite heart I rend,  
My God, my Father, and my friend!  
Do not forsake me in my end.

18. Well may they curse their second birth,  
Who rise to surviving death.  
Thou great Creator of mankind,  
Let guilty man compassion find. Amen.

#### Prayer for all the Faithful departed.

O God, the Creator and Redeemer of all the faithful, give to the souls of thy servants departed the remission of their sins: that through the help of pious supplications, they may obtain the pardon they have always desired. Thro'.

V. Eternal rest give to them, O Lord.

R. And let perpetual light shine on them.

V. May they rest in peace.

R. Amen.

### **For a Father and Mother deceased.**

O God, who hast commanded us to honour our father and mother, have compassion, in thy mercy, on the souls of my father and mother, and forgive them their sins, and grant that we may meet in the joy of eternal bliss. Thro'.

### **For Brethren, Relations and Benefactors.**

O God, the giver of pardon, and lover of human salvation, we beseech thy clemency to grant that the brethren, relations and benefactors of our congregation, who are departed this world, may, by the intercession of the blessed Mary, ever virgin, and of all thy Saints, attain to the fellowship of eternal beatitude. Thro'.

### **For all that lie in a Church Yard.**

O God by whose mercy the souls of the faithful find rest, grant to all thy servants, here or elsewhere, that have slept in Christ, the full pardon of their sins, that being discharged from all guilt, they may rejoice with thee for all eternity. Thro'.

### **Devotion to the Blessed Virgin.**

Devotion to the Blessed Virgin is an excellent means of honouring God, and of obtaining his grace. The blessed Mother of our Saviour is most worthy of our veneration. She is of all creatures the most holy and the most perfect; she is a powerful mediatrix, and a perfect model of all virtues.

We owe our respect and tender veneration to this incomparable Virgin, by reason of her greatness, her eminent sanctity, and her most exalted and august dignity of Mother of God, which raises her above all the rest of God's creatures. — We owe her our confidence, because she is extremely powerful with God, and kind

and charitable in our behalf. Being Mother of God, will her son reject her request? Being *our* Mother can she refuse us her intercession? She is sensible of our miseries; she sees our necessities: the prayers we offer with suitable dispositions, are pleasing to her, and she never fails to hear them. «No one, says St. Bernard, ever invoked this Mother, without feeling the effects of her protection.»—She has a particular regard for young persons, knowing their weakness, and the many dangers to which they are exposed. History furnishes many examples of young persons who have preserved their innocence and chastity through the assistance of this Queen of Virgins, and we may be assured, from the experience from more than eighteen hundred years, that an infinite number of Christians have from their earliest years aspired to sanctity, and terminated a holy life by a precious death, under the protection of this benevolent mother.

But if you wish to be a true and faithful servant of Mary, cherish a holy fear of displeasing her, by offending God; afflict her not by dishonouring her Son, and losing your soul. Should you have the misfortune to fall into sin, immediately recur to her, that she may intercede for you, and reconcile you with her son. She is the refuge of all sinners who implore her protection, and are sincerely desirous of being converted. — Imitate her virtues, especially her humility and chastity, which rendered her so pleasing to God. — Let no day pass without your giving some proof of your fidelity to the blessed Virgin, either by prayer, alms-deeds, or some little mortification. Honour particularly her Feasts, by frequenting the Sacraments of Penance and the holy Eucharist. — Often implore her protection especially in time of temptation. «If temptation assail you, says St. Bernard, and you are in tribulation, invoke Mary. In dangers, in difficulties, in doubts, think of Mary; have the

name of Mary in your mouth and in your heart; she will assist you, she will enlighten you, she will direct you: but that you may obtain her assistance, imitate her virtues."

By leading such a life you will be of the number of her true children; she will be your Mother and your Advocate with God: and as long as you are under her protection, you will not perish.

### Conception of the B. V. Mary.

Prose: *Tota pulchra es.*

*Tota pulchra es, Maria!*  
*Et macula originalis non est in te.*  
*Tu gloria Jerusalem:*  
*Tu laetitia Israel:*  
*Tu honorificentia populi nostri:*  
*Tu advocata peccatorum:*  
*O Maria! O Maria!*  
*Virgo clementissima:*  
*Ora pro nobis:*  
*Intercede pro nobis ad Dominum Jesum Christum.*  
*V. In conceptione tua, Virgo, immaculata fuisti.*

*R. Ora pro nobis Patrem, cujus Filium peperisti.*

*O Mary! thou art all beautiful,*  
*And the stain of original sin is not in thee.*  
*Thou art the glory of Jerusalem:*  
*Thou art the joy of Israel:*  
*Thou art the honour of our people:*  
*Thou art the advocate of sinners:*  
*O Mary! O Mary!*  
*Virgin most prudent:*  
*Most merciful Virgin;*  
*Pray for us:*  
*Intercede for us to our Lord Jesus Christ.*

*V.* In thy conception, O Virgin, thou wast unstained.

*R.* Pray for us to the Father of the Son that was born of thee.

### P r a y e r.

Deus, qui per immaculatam Virginis conceptionem, dignum Filio tuo habitaculum praeparasti: quaesumus, ut, qui eam ab omni labe praeservasti: nos quoque mundos ejus intercessionem, ad te pervenire concedas. Per.

O God, who by the unsullied conception of a Virgin didst prepare a worthy abode for thy Son: grant, we beseech thee, that as thou didst preserve her from every blemish, so we, being cleansed by her intercession, may happily come to thee. Thro'.

### Purification of the B. V. Mary.

This feast is kept, not only in remembrance of our Saviours Presentation in the Temple forty days after his birth, (in compliance with the law of Moses, Lev. XII.) but also in commemoration of *His Blessed Mother's Purifying Herself*, by offering that sacrifice in the temple which was prescribed by the same law. By the distribution of the blessed candles, the faithful are exhorted to be as piously disposed as holy *Simeon* was, when he took Christ in his arms, and prophesied that he should become the *Light* of the Gentiles, and the *Glory* of Israel. Let us therefore receive the candles from the hands of the Priest with a becoming piety, as an emblem of Christ, who is the light of our souls, and with him let us also offer up ourselves, as purified by his blood, to his eternal Father.

## The Hymn.

1. Ave maris stella,  
 Dei Mater alma,  
 Atque semper Virgo,  
 Felix coeli porta!

2. Sumens illud Ave,  
 Gabrielis ore,  
 Funda nos in pace,  
 Mutans Evae nomen.

3. Solve vincla reis,  
 Profer lumen caecis,  
 Mala nostra pelle,  
 Bona cuncta posce.

4. Monstra te esse matrem;  
 Sumat per te preces,  
 Qui pro nobis natus,  
 Tulit esse tuus.

5. Virgo singularis,  
 Inter omnes mitis,  
 Nos culpis solutos,  
 Mites fac et castos.

6. Vitam praesta puram,  
 Iter para tutum,  
 Ut videntes Jesum,  
 Semper collaetemur.

7. Sit laus Deo Patri,  
 Summo Christo decus,  
 Spiritui Sancto,  
 Tribus honor unus. Amen.

1. Hail, God's bright Mother, Hail;  
 Perpetual Virgin blest;  
 Sea-star by which we sail  
 And gate of heav'nly rest.

2. This *Ave* we to thee  
 From *Gabriel's* mouth rehearse:

Let peace our portion be,  
And *Eva's* name reverse.

3. The sinner's bonds unbind,  
Our evils drive away;  
Bring light unto the blind;  
For grace and blessings pray.

4. Thyself a mother shew,  
May he receive thy prayer,  
Who, for the debts we owe,  
From thee would breathe our air.

5. O Virgin chaste and mild,  
Whose virtues all surpast,  
Preserve us undefil'd,  
And make us meek and chaste.

6. Our lives preserve from ill,  
To bliss secure the way;  
That Christ our souls may fill  
With joys that ne'er decay.

7. Let's praise the Father's name;  
To Jesus glory be;  
To th' Holy Ghost the same,  
One honour to the three. Amen.

*Prayer.* — O Almighty and eternal God, we humbly beseech thy divine Majesty, that as thy only Son in the substance of our flesh was this day presented in the temple, so our souls being perfectly cleansed, may be presented unto thee a pure oblation, Thro'.

### Annunciation of the B. V. Mary

a feast instituted in memory of the Angel Gabriel's most happy embassy when by her consent, and the operation of the Holy Ghost, the Son of God became incarnate in her sacred womb.



## The Litany of Loretto.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, Have mercy on us.

God the Son, Redeemer of the world, Have mercy  
on us.

God, the Holy Ghost, Have mercy on us.

Holy Trinity, one God, Have mercy on us.

Holy Mary,  
Holy Mother of God,  
Holy Virgin of virgins,  
Mother of Christ,  
Mother of divine grace,  
Mother most pure,  
Mother most chaste,  
Mother undefiled,  
Mother untouched,  
Mother most amiable,  
Mother most admirable,  
Mother of our Creator,  
Mother of our Redeemer,  
Virgin most prudent,  
Virgin most venerable,  
Virgin most renowned,  
Virgin most powerful,  
Virgin most merciful,  
Virgin most faithful,  
Mirror of justice,  
Seat of wisdom,  
Cause of our joy,  
Spiritual vessel,  
Vessel of honour,  
Vessel of singular devotion,  
Mystical rose,

Pray for us.

Tower of David,  
 Tower of ivory,  
 House of gold,  
 Ark of the covenant,  
 Gate of heaven,  
 Morning - star,  
 Health of the weak,  
 Refuge of sinners,  
 Comfort of the afflicted,  
 Help of Christians,  
 Queen of angels,  
 Queen of patriarchs,  
 Queen of prophets,  
 Queen of apostles,  
 Queen of martyrs,  
 Queen of confessors,  
 Queen of virgins,  
 Queen of all Saints,

Pray for us.

Lamb of God, who takest away the sins of the world. *Spare us, O Lord.*

Lamb of God, who takest away the sins of the world. *Graciously hear us, O Lord.*

Lamb of God, who takest away the sins of the world. *Have mercy on us.*

*Prayer.* — O God, who whast pleased that thy Word, when the angel delivered his message, should take flesh in the womb of the blessed Virgin Mary: give ear to our humble petitions; and grant, that we who believe her to be truly the Mother of God: may be helped by her prayers. Thro' the same.

### Visitation of the B. V. Mary

a feast instituted to commemorate the visit she paid to her cousin Elizabeth, after she had received the angel's message of the incarnation of the Son of God.

**The Song of the B. V. Mary : Magnificat.**  
**Luke I. 46.**

1. My soul doth magnify the Lord: 2. And my spirit hath rejoiced in God my Saviour. 3. Because he hath regarded he lowliness of his hand-maid; for behold from henceforth all generations shall call me blessed. 4. Because he that is mighty hath done great things to me: and holy is his name. 5. And his mercy is from generation unto generations to them that fear him. 6. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. 7. He hath put down the mighty from their seat; and hath exalted the humble. 8. He hath filled the hungry with good things: and the rich he hath sent empty away. 9. He hath upholden Israel his Servant; being mindful of his mercy. As he promised to our fathers, to Abraham and to his seed for ever.

*Prayer.* — Grant, O Lord, we beseech thee, to thy servants the gifts of thy heavenly grace: that as our redemption began in the delivery of the blessed Virgin, so in this solemnity of her Visitation, we may have an increase of peace. Thro'.

**B. V. Mary of Mount Carmel.**

**The glory of Libanus is given her: the beauty of Carmel and Saron. Alleluja.**

*Prayer.* — O God, who hast honoured the order of the Carmelites with the singular title of thy most blessed Mother and ever Virgin Mary; mercifully grant that we, who celebrate her memory this day by a solemn office, may, by her patronage deserve to arrive at eternal happiness. Thro'.

**B. V. Mary ad Nives.**

*Prayer.* — Grant, O Lord, we beseech thee, that we thy servants may enjoy constant health of

body and mind, and by the glorious intercession of blessed Mary, ever a Virgin, be delivered from all afflictions and come to those joys that are eternal. Thro'.

### **Assumption of the B. V. Mary.**

This day the Virgin Mary went up to heaven: rejoice that she reigneth for ever with Christ.

V. The holy Mother of God is exalted. R. To the heavenly kingdom above the choirs of angels.

*Prayer.* — Pardon, O Lord, the sins of thy servants: that we who can do nothing of ourselves that pleaseth thee, may be assisted in the way of salvation by the prayers of the Mother of thy Son. Who.

### **The Prayer of St. Bernard: Memorare.**

Remember, O most holy Virgin Mary! that no one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding therefore in thy goodness, behold me a penitent sinner sighing out my sins before thee, beseeching thee to adopt me for thy son, and to take upon thee the care of my eternal salvation. Despise not, O Mother of Jesus, the petition of thy humble client, but hear and grant my prayer.

### **Nativity of the B. V. Mary.**

This is the natal-day of B. Mary the Virgin, whose glorious life illuminates the universal Church. — Let us celebrate with cheerfulness the nativity of blessed Mary, that she may intercede for us to the Lord.

Thy nativity, O Virgin Mother of God, brought joy to the universe: for out of thee arose the sun of Justice, Christ our Lord, who by taking off

the curse, hath bestowed blessing: and by defeating death hath given us life everlasting.

**Anthem: Salve Regina.**

Hail, happy queen, thou mercy's parent, hail!  
 Life, hope, and comfort of this earthly vale.  
 To thee we Eva's wretched children cry;  
 In sighs and tears, to thee we suppliants fly.  
 Rise, glorious advocate, exert thy love,  
 And let our vows those eyes of pity move.  
 O sweet; O pious maid! for us obtain,  
 For us, who long have in our exile lain,  
 To see thy Infant Jesus, and with him to reign.

V. Pray for us, O holy Mother of God. R. That we may be made worthy of the promises of Christ.

*Prayer.* — Almighty and eternal God, who by the co-operation of the Holy Ghost, didst prepare the body and soul of the glorious Virgin Mother Mary, that she might become a worthy habitation for thy Son; grant that, as with joy we celebrate her memory, so by her pious intercession we may be delivered from present evils and eternal death. Thro', etc. Amen.

**Feast of the Name of the B. V. Mary.**

Sunday within the Octave of the Nativity of the B. V. Mary.

*Sancta Maria, succurre.* O holy Mary, succour the miserable, assist the dejected, comfort those that mourn; pray for the people, intercede for the clergy; plead for the devout female sex: let all be sensible of thy aid, who celebrate thy holy memory.

*Prayer.* — Grant, we beseech thee, O Almighty God, that thy faithful, who rejoice under the name and protection, of the most blessed Virgin Mary, may, by her pious intercession, be de-

livered from all evils here on earth, and be brought to eternal joys of heaven. Thro'.

## B. V. Mary of Mercy.

(24. September.)

We fly to thy patronage, O holy Mother of God; despise not our petition in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.

*Prayer.* — O God, who by the glorious Mother of thy Son, wast pleased to appoint a new order in thy Church for releasing thy faithful out of the power of infidels: grant, that we also, by her merits and prayers, whom we devoutly honour in the institution of so charitable a work, may be delivered from sin and the slavery of the devil. Thro' the same.

## Feast of the Rosary of the B. V. Mary.

The fifteen Mysteries to be meditated upon in saying the Rosary.

The five *joyful* mysteries: 1) The annunciation of the angel Gabriel, and the incarnation of the Son of God in the womb of the blessed Virgin. 2) The visitation of St. Elizabeth. 3) The nativity, or birth of our Lord. 4) The presentation of our Lord in the temple, and the purification of his blessed Mother. 5) His being found in the temple, in the midst of the doctors, after having been lost three days, by his Mother and her chaste Spouse St. Joseph.

The five *dolorous* or sorrowful mysteries: 1) The prayer of our Lord in the garden, with his agony and sweat of blood. 2) His being scourged. 3) His being crowned with thorns, and abu

sed by the soldiers. 4) His carrying of the cross. 5) His crucifixion and death.

The five *glorious* mysteries: 1) The resurrection of our Lord. 2) His ascension into heaven. 3) The coming down of the Holy Ghost. 4) The assumption of the blessed Virgin. 5) Her eternal felicity and that of all the blessed in the kingdom of heaven.

*Prayer.* — O God, who by the life, death and resurrection of thy only begotten Son, hast purchased for us the rewards of eternal salvation: grant, that by meditating on these mysteries in the most holy Rosary of the blessed Virgin Mary, we may imitate what they contain, and obtain what they promise. Thro'.

### Devotion to our Guardian Angel.

God gives to each of us an Angel for our guard and protection. Those celestial Spirits, created to contemplate and serve him in heaven, most cheerfully take charge of us here on earth. O the unparalleled goodness of God! How much are we indebted to such a guide! how grateful should we be to God for his goodness, in providing us with such a protector in our mortal pilgrimage!

Entertain a profound respect for your Guardian Angel; he is always near you. When you are tempted to commit sin, remember his presence, and be ashamed to do before an Angel what you dare not to do in the presence of a virtuous man on earth. — Love him tenderly and affectionately. Will you not be guilty of a shameful ingratitude, if you fail to acknowledge the benefits you receive through his ministry, and neglect making him a suitable return for his service? — Have recourse to your good Angel with confidence on all occasions, but especially when you deliberate on any affair of importance. Consult him particularly when about to choose a

state of life. — You should have recourse to your Guardian Angel, when exposed to the danger of offending God. You will especially be sensible of his protection, in temptation against chastity. The Angels have a predilection for this virtue. «We ought not to be surprised, says St. Ambrose, that the Angels defend chaste souls, since they lead a life on earth as pure as that of the Angels in heaven.»

### Prayer to our Guardian Angel.

O God, who in thy wonderful providence, hast been pleased to appoint thy holy angels for our guardians: mercifully hear our prayers, and grant we may rest secure under their protection, and enjoy their fellowship in heaven for ever. Thro'.

### Nativity of St. John Baptist.

«Among the born of women, a greater hath not risen, than John the Baptist.» Matt. XI. 11.

*Prayer.* — O God, who hast honoured this day by the birth of blessed John the Baptist: grant that thy people may rejoice in spirit, and be guided in the way of eternal salvation. Thro'.

### Devotion to St. Joseph, Spouse of the Blessed Virgin.

This great Saint being intrusted with the care of Jesus Christ during his infancy, must, no doubt, have a great regard for young people. That holy Patriarch provided for this Divine Child in all the necessities, to which he had subjected himself for our sake; he fled with him from the persecution of Herod, and sought an asylum in Egypt; he nurtured and brought him up in his youth; he saw him obedient to his commands; he witnessed and admired the graces and virtues, which



this Divine Infant manifested more and more, as he increased in years.

Can we doubt, that this holy man, so intimately familiar with the child Jesus, loves with a singular affection those children who imitate the virtues of that Divine Infant? Entertain, therefore, a particular regard for this great Saint; honour him with a special veneration; beg of him to be your Father, your patron, and the protector of your innocence and purity. Entreat him, by the love he had for Jesus Christ, and the care he took of his tender infancy, to take you also under his protection, to stand by you in all the dangers to which you are exposed, and especially to be your intercessor during the last awful moments of your life, and to obtain for you the grace of final perseverance. He had the happiness to expire in the arms of Jesus and Mary. Entreat him to obtain for you the grace of dying in the embraces of Jesus. St. Theresa assures us, that she never asked a favour of God by the intercession of St. Joseph, which she did not obtain.

### The Litany of St. Joseph.

Lord have, mercy on us. *Christ, have mercy on us.* Lord, have mercy on us. Jesus receive our prayers. *Lord Jesus, grant our petition.*

O God the Father, Creator of the world, *have mercy on us.*

O God the Son, Redeemer of mankind, *have mercy on us.*

O God the Holy Ghost, perfecter of the elect, *have mercy on us.*

Holy Trinity, one God, *have mercy on us.*

Holy Mary, spouse of St. Joseph,

St. Joseph, advocate of the humble,

St. Joseph, blessed amongst men,

St. Joseph, defender of the meek,

St. Joseph, exiled with Christ into Egypt,

} Pray for us.

St. Joseph, favorite of the king of heaven, St. Joseph, guardian of the Word incarnate, St. Joseph, honoured amongst men, St. Joseph, pattern of humanity and obedience, St. Joseph, kind intercessor for the afflicted, St. Joseph, lily of chastity and temperance, St. Joseph, example of silence and resignation, St. Joseph, nursing father to the Son of God, St. Joseph, the just and perfect man, St. Joseph, pattern of the industrious and innocent, St. Joseph, endowed with all virtue, St. Joseph, ruler of the family of Jesus, St. Joseph, spouse of the ever blessed Virgin, St. Joseph, possessed of all glorious privileges, St. Joseph, union of all christian perfections, St. Joseph, protector of the dying, St. Joseph, our dear patron and defender, O Lamb of God, that takest away the sins of the world, <i>Spare us, o Lord.</i> O Lamb of God, who takest away the sins of the world, <i>Hear us, O Lord.</i> O Lamb of God, that takest away the sins of the world, <i>Have mercy on us.</i>	} Pray for us.
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V. Pray for us, O holy St. Joseph.

R. That we may be made worthy of the promises of Christ.

Assist us, we beseech thee, O Lord, by the merits of the spouse of thy holy Mother; that what we cannot obtain of ourselves, may be granted us by his intercession. Thro'.

### SS. Peter and Paul Apostles.

Since the Church of Christ, under the immediate direction of the Holy Ghost has instituted festivals in ho-

nour of the Apostles, Martyrs, Confessors, etc. who, either by their preaching, their miracles, the shedding of their blood, or the purity of their lives, have borne ample testimony to the truth of our holy religion, let us regard them as our Ancestors, from whom the precious inheritance of faith hath descended to us; let us thank God on their several anniversaries, for having made us members of his one, holy, catholic, and apostolic Church; and whilst we submit our reason and understanding to the sublime mysteries she teaches, let us bend our stubborn will to the practice of the heavenly precepts she inculcates.

O God, who hast consecrated this day by the martyrdom of thy glorious apostles Peter and Paul: grant that thy Church may in all things follow their directions, by whom was laid the foundation of religion. Thro'.

**St. Andrew, Ap.**

We humbly beseech thy divine Majesty, O Lord, that as the blessed Apostle Andrew was a teacher and pastor, so he may be with thee our perpetual intercessor. Thro'.

**St. James, Ap.**

Sanctify, O Lord, and preserve thy people, that being assisted by James, thy Apostle, they may please thee in the conduct of their life, and always serve thee with a steadfast faith. Thro'.

**St. Thomas, Ap.**

Grant, O Lord, we beseech thee, that we may rejoice on the solemnity of thy blessed Apostle Thomas; to the end that we may always have the assistance of his prayers, and zealously profess the faith he taught. Thro'.

**SS. Philip and James, Apostles.**

O God, who comfortest us by the yearly solemnity of thy Apostles Philip and James: grant, we beseech thee, that we may be instructed by their example, for whose merits we rejoice. Thro'.

**St. Bartholomew, Ap.**

O Almighty and eternal God, who comfortest thy people by the sacred and venerable solemnity of thy blessed Apostle Bartholomew: grant, we beseech thee, that we may love what he believed, and practise what he taught. Thro'.

**St. Matthew, Ap. and Evangelist.**

Grant, O Lord, we may be aided by the prayers of blessed Matthew, the Apostle and Evangelist: that what we cannot obtain by our own weakness, may be granted us by his intercession. Thro'.

**SS. Simon and Jude, Apostles.**

O God, who by thy blessed Apostles, Simon and Jude, hast taught us to know thee, grant we may solemnize their eternal glory with true devotion, and by observing their festival, be improved in the love of thee. Thro'.

**St. Mathias Ap.**

O God, who didst add blessed Mathias to the number of thy Apostles, grant, we beseech thee, that by his prayers we may be ever sensible of the effects of thy mercy. Thro'.

**St. Barnabas, Ap.**

O God, who comfortest us by the merits and prayers of blessed Barnabas: grant, in thy mercy, that we, who by him petition for thy blessings, may obtain them by the gift of thy grace. Thro'.

### St. Luke, the Evangelist.

May the holy Evangelist Luke, we beseech thee, O Lord, intercede for us, who continually bore the mortification of the cross in his body, for the honour of thy name. Thro'.

### S. Mark, the Evangelist.

A dreadful plague having broke out at Rome, anno 589, which carried off a great number of the people, and among the rest Pope Pelagius, who then sat in St. Peter's Chair, St. Gregory his successor appointed public prayers for appeasing the anger of God, the happy effects of which became so evident by the immediate cessation thereof that the same pious custom has been ever since continued. Wherefore, since by our repeated transgressions we also have just reason to deprecate the scourges of divine vengeance, let us this day humble ourselves by prayer before the throne of mercy, beseeching God to preserve us from all pestilential sickness, forgive us our sins and grant his blessing on the fruits of the earth.

*For the Litany, see 141.*

O God, who didst raise blessed Mark, thy Evangelist, to the honourable commission of preaching the gospel: grant, we beseech thee, that we may ever receive benefit from his instructions, and be defended by his prayers. Thro'.

### St. Peter's Chair at Rome.

O God who delivering to the blessed apostle Peter the keys of the kingdom of heaven, didst give him the power of binding and loosing: grant that, by his intercession, we may be freed from the bonds of our sins. Who livest. (*This Prayer serves also for his Chair at Antioch.*)

### Conversion Of St. Paul.

O God, who, by the preaching of blessed Paul the Apostle didst instruct the whole world; grant, we beseech thee, that we, who this day honour his conversion, may by his example learn to come to thee. Thro'.

### St. Patrick, Ap. and Patron of Ireland.

O God, who wast pleased to send blessed Patrick thy Bishop and Confessor, to preach thy glory to the Gentiles: grant, that by his merits and intercession, we may, through thy grace, be enabled to keep thy commandments. Thro'.

### S. George, M. Patron of England.

O God, who, by the merits and prayers of blessed George, thy Martyr, fillest the hearts of thy people with joy: mercifully grant, through his intercession, that the blessing we ask, we may happily obtain by means of thy grace. Thro'.

### The Finding of the Holy Cross.

O God, who, in the miraculous discovery of the Holy Cross, wast pleased to renew the wonders of thy passion: grant, that by the ransom paid on that saving wood, we may find help for obtaining life eternal. Who livest.

### St. Monica.

O God, the comforter of afflicted, and help of such as put their trust in thee, who with an eye of mercy didst regard the pious tears of holy Monica, for the conversion of her son Augustin: grant, that by the prayers of both these thy servants, we may heartily bewail our sins, and find favour by thy grace. Thro'.

**St. William abp. of York.**

O Ood, who rejoicest us by the merits and intercession of blessed William, thy Confessor and Bishop, mercifullv grant that whatever we ask of thee in his name, may be granted us by the favour of thy grace. Thro'.

**St. Anthony of Padua, C.**

May this solemnity, O God, of blessed Anthony, thy Confessor, be a comfort to thy Church, that thy people may never want the assistance of thy grace, and at length come to the possession of eternal joys. Thro'.

**St. Vincent a Paulo, C.**

O God, who didst strengthen blessed Vincent with apostolic courage to preach the gospel to the poor, and promote the honour of the ecclesiastical order: grant, we beseech thee, that we who respect his merits, may be instructed by the example of his virtues. Thro'.

**St. Jerome Emilian, C.**

O God, the Father of mercies: grant, by the merits and intercession of blessed Jerome, whom thou wast pleased to make a helper and father to poor orphans, that we may faithfully preserve the spirit of adoption, by which we are called, and be in reality thy children. Thro'.

**St. Mary Magdalen.**

Grant, O Lord, we may be assisted by the prayers of blessed Mary Magdalen: at whose request thou wast pleased to raise Lazarus from the dead, after he had been four days in the grave. Who livest.

**St. Anne, Mother of the B. V. Mary.**

O God, who by thy grace was pleased to choose blessed Anne to be the mother of the Virgin Mary; mercifully grant that we, who celebrate her festival, may be helped by her prayers to thee. Thro'.

**St. Ignatius, C.**

O God, who for the increase of the glory of thy holy name, was pleased, by blessed Ignatius, to strengthen thy Church militant with a new supply: grant that being aided by his prayers, during our warfare on earth, we may so imitate his virtues, as to be happily crowned with him in heaven. Thro'.

**St. Peter's Chains.**

O God, who deliveredst blessed Peter the Apostle from his chains and set him untouched at liberty; deliver us, we beseech thee, from the bonds of our sins, and mercifully protect us from all evil. Thro'.

**Transfiguration of our Lord.**

O God, who by the testimony of the prophets, didst confirm the mysteries of our faith in the glorious transfiguration of thy Son, and by a voice from heaven shewedst us that we are thy adopted children: mercifully grant, that we may be heirs to the King of Glory, and partakers of his bliss. Thro'.

**St. Lawrence, M.**

Enable us we beseech thee, Almighty God, to extinguish in ourselves the noxious flames of sin, by whose grace blessed Lawrence triumphed over flames and the most exquisite torments. Thro'.



**St. Jane Frances, W.**

O Almighty and merciful God, who hast granted blessed Jane Frances, inflamed with the love of thee, a wonderful degree of fortitude through all the paths of life, and wast pleased through her, to adorn thy Church with a new offspring: grant, by her merits and prayers, that we who, sensible of our weakness, confide in thy strength, may overcome all adversities with the help of thy heavenly grace. Thro'.

**St. Joachim.**

O God, who amongst all thy Saints, didst choose blessed Joachim to be the father of her who bore thy Son: grant, we beseech thee, that we may be sensible of his protection, whose festival we celebrate. Thro'.

**St. Lewis, K. and C.**

O God, who removedst blessed Lewis thy confessor, from an earthly kingdom to the glory of an heavenly crown: grant, we beseech thee, by his virtues and prayers, that we may be received into the company of the King of kings, Jesus Christ thy only Son. Who.

**St. Joseph Calasanctius, C.**

O God, who, by blessed Joseph, didst provide for thy Church new helps by the instruction of youth in the spirit of understanding and piety: grant, we beseech thee, that by his example and intercession, we may both so act and teach, as to obtain an eternal reward. Thro'.

**St. Augustin, B. C. D.**

Give ear, O Lord, to our prayers, and by the intercession of blessed Augustin, thy Confessor

and Bishop, favourably bestow the effects of thy accustomed mercy on us, to whom thou hast given reason to trust in thy goodness. Thro'.

### Exaltation of the Holy Cross.

O God, who this day fillest thy people with joy, by the yearly solemnity of the Exaltation of the Holy Cross: grant, we beseech thee, that as we believe the sacred mystery of our redemption in this mortal life, so we may feel the effects thereof in the life to come. Thro'.

### Dedication of St. Michael.

O God, who, by a wonderful order, hast regulated the employments of angels and men: grant that those who are always ministering before thee in heaven, may defend our lives here on earth. Thro'.

### St. Charles Boromeo, Bp.

Preserve thy Church, O Lord, under the continual protection of blessed Charles, thy Confessor and Bishop, that as he was eminent for the discharge of the pastoral duty, so his prayer may make us zealous in the love of thy holy name. Thro'.

### St. Leopold, C.

O God, who hast raised blessed Leopold from the cares of this world to the celestial glory: grant, we beseech thee, that we may so use temporal things, as to deserve to become partakers of the eternal life. Thro'.

### St. Cecilia, V. M.

O God, who grantest us the yearly comfort of celebrating the feast of B. Cecilia, thy Virgin and Martyr: grant that as we honour her in glory, we may follow her example in the practice of a virtuous life. Thro'.

### St. Catharine, V. M.

O God, who gavest the law to Moses on mount Sinai, and didst wonderfully translate the body of blessed Catharine, thy Virgin and Martyr thither, by the ministry of holy angels: mercifully grant, by her merits and prayers, that we may safely come to the mount which is Christ. Who liveth.

### St. Francis Xavier, C.

O God, who, by the preaching and miracles of blessed Francis, didst bring into thy Church the people of the Indies: mercifully grant, that we may imitate his virtues, whose glorious merits we venerate. Thro'.

Act of the Love of God. By St. Francis Xavier.

O Deus, ego amo te, etc.

O God! the only object of my love:  
 Not for the hopes of endless joys above:  
 Nor for the fear of endless pains below:  
 Which those who love thee not, must undergo.  
 For me, and such as me, thou once didst bear  
 The ignominious cross, the nails, the spear;  
 A thorny crown transpierced thy sacred brow:  
 What bloody sweats from every member flow!  
 For me in tortures thou resign'dst thy breath,  
 Nail'd to the cross: and savedst me by thy death.  
 Say, can these sufferings fail my heart to move:  
 What but thyself can now deserve my love?  
 Such as then was, and is thy love to me,  
 Such is, and shall be still, my love to thee;  
 Thy love, O Jesus, may I ever sing,  
 O God of love, kind Parent, dearest King. Amen.

## Prayers.

### For the Church.

Mercifully hear, we beseech thee, O Lord, the prayers of thy Church, that all oppositions and errors being removed, she may serve thee with a secure and undisturbed devotion. Thro'.

### For the Pope.

O God, the pastor and governor of all the faithful, look down in thy mercy on thy servant N., whom thou hast appointed Pastor over thy Church: and grant, we beseech thee, that, both by word and example, he may edify all those that are under his charge, and, with the flock intrusted to him, arrive, at length, at eternal happiness. Thro'.

### For all States of the Church.

O Almighty and everlasting God, by whose spirit the whole body of the Church is sanctified and governed: hear our humble prayers for all degrees thereof, that, by the assistance of thy grace, they may faithfully serve thee. Thro'.

### For the Emperor.

We beseech thee, O Almighty God, that thy Servant N., who thro' thy mercy hath succeeded to the government of these realms, may also receive an increase of all virtue, wherewith being adorned he may avoid every sin, vanquish his enemies, and, being rendered acceptable in thy sight, come at length to thee, who art the way, the truth, and the life. Thro'.

### For the King. Psalm XIX.

May the Lord hear thee in the day of tribulation; may the name of the God of Jacob protect thee.

May he send thee help from the sanctuary :  
and out of Sion defend thee.

May he be mindful of all thy sacrifices : and  
may thy holocaust be made fat.

May he give unto thee according to thy own  
heart : and confirm all thy counsels.

We will rejoice in thy salvation : and in the  
name of God we shall be magnified.

May the Lord fulfil all thy petitions : now have  
I known that the Lord hath saved his anointed.

He will hear him from his holy heaven : the  
salvation of his right hand is powerful.

Some trust in chariots , and some in horses :  
but we will call on the name of the Lord our God.

They are bound and have fallen , but we are  
risen and are set upright.

O Lord , save the King , and hear us in the  
day that we call upon thee.

Glory be to the Father etc. As it was in the  
beginning etc.

#### A Thanksgiving for Plenty.

O most merciful Father , who of thy gracious  
goodness hast heard the prayers of thy Church ,  
and turned our dearth and scarcity into cheapness  
and plenty ; we give thee humble thanks for this  
thy special bounty , beseeching thee to continue  
thy loving kindness unto us , that our land may  
yield us fruits of increase , to thy glory and our  
comfort ; through Jesus Christ our Lord. Amen.

#### A prayer for Rain.

O God , in whom we live , move and have our  
being , send us , we beseech the , seasonable rain ;  
that enjoining a sufficiency of the necessities of this  
life , we may aspire with more confidence after those  
blessings which are eternal. Thro'.

### A Thanksgiving for Rain.

O God our heavenly Father, who of thy gracious Providence didst cause the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that is hath pleased thee in our great necessity to send us at the last a joyful rain, to the great comfort of us thy unworthy servants, and to the glory of thy holy name; through Jesus Christ, our Lord. Amen.

### A prayer for fair Weather.

Hear us, O Lord, crying out to thee, and grant our humble request of dry season, that we who are justly afflicted for our sins, may experience thy clemency and mercy. Thro'.

### Against Storms.

O Almighty and eternal God, who both healest us by chastisement, and preservest us by the grant of thy pardon; hear our humble prayers, that we may rejoice in the ceasing of this storm, and always rightly use the favours, which thou dost grant us. Thro'.

### For Persons on a Journey. Ps. XC.

#### Qui habitat.

He that dwelleth in the aid of the Most High, shall abide under the protection of the God of heaven.

He shall say to the Lord, Thou art my Protector and my refuge; my God, in him will I trust.

For he hath delivered me from the snare of the hunters, and from the sharp word.

He will overshadow thee with his shoulders, and under his wings thou shalt trust.

His truth shall compass thee with a shield :  
Thou shalt not be afraid of the terror of the night.

Of the arrow that flieth in the day, of the business that walketh about in the dark ; of invasion ; or of the noon-day devil.

A thousand shall fall at thy side, and ten thousand at thy right hand : but it shall not come nigh thee.

But thou shalt consider with thy eyes, and shalt see the reward of the wicked.

Because thou, O Lord, art my hope ; thou hast made the Most High thy refuge.

There shall no evil come to thee, nor shall the scourge come near thy dwelling.

For he hath given his angels charge over thee, to keep thee in all thy ways.

In their hands they shall bear thee up ; lest thou dash thy foot against a stone.

Thou shalt walk upon the asp and the basilisk ; thou shalt trample under foot the lion and the dragon.

Because he hath hoped in me, I will deliver him ; I will protect him, because he hath known my name.

He shall cry to me, and I will hear him ; I am with him in his trouble ; I will deliver him, and will glorify him.

I will fill him with length of days : and I will shew him my salvation. — Glory, etc.

Be favourable to our supplications, O Lord, and direct the voyage of thy servants in the prosperity of thy saving conduct ; that amidst all the varieties of this journey, and of their whole life, they may ever be protected by thy aid ; through our Lord Jesus Christ, etc. Amen.

### In a storm at Sea.

O most powerful and glorious Lord God, at whose commands the winds blow, and lift up the

waves of the sea, and who stillest the rage thereof: look down, we beseech thee and hear us, calling out of the depth of misery: *Save us, O Lord, or else we perish.* O send forth thy word, and rebuke the raging winds and the roaring sea: that we being delivered from this distress, may live to serve thee, and to glorify thy name all the days of our life. Hear, Lord, and save us for the infinite merits of our blessed Saviour, thy Son our Lord Jesus Christ. Amen.

### Thanksgiving after a Storm.

O most blessed and glorious Lord, who art of infinite goodness and mercy, we, thy poor creatures, whom thou hast made and preserved, humbly present ourselves again before thy divine majesty, to offer a sacrifice of praise and thanksgiving, for that thou hast heard us when we called in our trouble, and hast not cast out our prayer, which we made before thee in our great distress, even when we gave all for lost, our ship, our goods, our lives: then hast thou mercifully looked upon us, and wonderfully commanded our deliverance, for which we now being in safety, do give all praise and glory to thy holy name; through Jesus Christ our Lord. Amen.

### In any Necessity.

O God, our refuge and strength, fountain of all goodness, mercifully give ear to the fervent prayers of thy Church, and grant that what we ask with faith, we may effectually obtain. Thro'.

### In any Tribulation.

Turn not away thine eyes, o most merciful God, from thy people crying out to thee in their affliction: but for the glory of thine own name, relieve us in our necessities. Thro'.



## In time of Persecution.

O my Lord Jesus Christ, true God and true Man, who didst suffer an ignominious death on the cross for my redemption; I humbly offer up to thee my soul, my body, my life, my goods and all my fortunes, to be wholly disposed of, according to thy most blessed will. If it be to thy holy pleasure, that I should lose my life or fortunes, for the profession of thy Holy Name and the Catholic Religion, Lord, I humbly and freely submit thereunto; beseeching thee, of thy infinite goodness and mercy, and by the merits of thy bitter Passion and Death, to be pleased to forgive me my sins, to give me strength and patience to overcome all temptations and adversities; pardon all my enemies and persecutors, and all the injuries they have done me in thought, word, or deed; and make us all partakers of thy heavenly kingdom, who with the Father and the Holy Ghost, livest and reignest one God, world without end. Amen.

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The Prayer *Ante oculos* recommended to the faithful by Pope Urban VIII.

Before thy eyes, O Lord, we humbly lay open our guilty lives.

If we compare the faults we have committed, with the stripes we have received:

We must confess the evils we have done, are far greater than those which we suffer.

The crimes that burthen our consciences are heavy; but the chastisements which thou sendest, are light.

We feel the punishment of sin, and still obstinately persevere in sinning.

Our frail nature faints under thy scourges; and yet our perverse wills grow stronger in their vices.

Our restless minds find no content in the liberty of the world; yet we bend not our stiffnecks to thy sweet yoke.

We pine away our days in grief; yet all our sorrow works not the least amendment in our lives.

If thou tarriest for our repentance, we abuse thy mercy: if thou takest vengeance on our ingratitude, we cannot bear thy justice.

Whilst under the rod, we bewail our offences; as soon as the smart ceases, we forget our tears.

If thou stretchest out thy hand, we promise duty: if thou withholdest thy sword, we cease to pay our vows.

If thou strikest, we cry out for pardon; and when thou hast pardoned, we again provoke thee to strike.

Thus we confess our guilt, and freely acknowledge, that unless thou be merciful, we must be miserable.

Let then thy goodness, O Lord (whose power, without any merit of our own, created us from nothing), grant our petitions, that we may be able to pray: thro' our Lord Jesus Christ, etc. Amen.

*Anth.* We wait in expectation of our Saviour's coming, who will reform our frail bodies, according to the pattern of his glorious body.

V. Behold the God of heaven is our Redeemer. R. In him we put our confidence, and will not fear.

Almighty God, who for the redemption of mankind didst send thy only begotten Son to assume our flesh and suffer death upon the cross; we humbly pray; that as our Saviour hath left us here the example of his patience, he would vouchsafe to make us hereafter partakers of his glory; who with thee and the Holy Ghost liveth and reigneth one God, world without end. Amen.

### In the time of War.

O God of battles, who grantest the victory to those that put their trust in thee: mercifully hear the prayers of us thy servants, that the evil designs of our enemies being defeated, we may praise thee with unceasing gratitude. Thro'.

### Before a Battle.

O most powerful and glorious Lord, the Lord of Hosts, that rulest and commandest all things, thou sittest in thy throne judging right; therefore we make our address to thy divine Majesty in this our necessity, that thou wouldst take the cause into thy hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou canst save by many or by few. O let not our sins now cry against us for vengeance, but hear us thy poor servants begging mercy, and imploring thy help, that thou wouldst be a defence unto us against the face of the enemy. Make it appear, that thou art our Saviour, and mighty deliverer. Through Jesus Christ our Lord.

### After Victory.

The Hymn, *Te Deum laudamus*, as in page 75.

O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might, which none is able to withstand: we bless and magnify thy great and glorious name for this happy victory, and we beseech thee, give us grace to improve this great mercy to thy glory. Give us such a sense of this great mercy, as may engage us to a true thankfulness, such as may appear in our lives, by an humble, holy and obedient walking before thee all our days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost, as for all thy mercies, so in particular for this victory be all glory and honour, world without end. *Amen.*

### For Peace.

*Anthem.* Give peace, O Lord, in our days; for there is no other to fight for us but thou, our God.

V. Let peace be made in thy strength. R. And plenty in thy towers.

### Let us pray.

O God, from whom are holy desires, right counsels, and just works, give to thy servants that peace which the world cannot give; that both our hearts may be set to thy commandments: and the fear of enemies being taken away, the times may be quiet under thy protection. Thro'.

### A Thanksgiving for Peace.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies: we yield thee praise and thanksgiving for our deliverance from those great dangers wherewith we were compassed. We acknowledge it of thy goodness, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercy towards us, that all the world may know that thou art our Saviour, and mighty deliverer; through Jesus Christ our Lord. Amen.

### In a Famine or Pestilence.

Grant us, O Lord, the effects of our humble and pious prayers: and by thy goodness deliver us from this famine or pestilence, that men be sensible such scourges proceed from thy anger, and cease by thy mercy. Thro'.

### For our Friends.

O God, who hast poured the gift of charity by the grace of the Holy Ghost into the hearts of

the faithful: grant to thy servants (*here name those you pray for*), for whom we implore thy mercy, health of mind and body; that loving thee with all their strength, they may accomplish those things which are pleasing to thee. Thro'.

### For our Enemies.

O God, the lover of peace and preserver of charity, give peace and true charity to all our enemies: grant them remission of their sins: and deliver us from their evil designs. Thro'.

### Against wicked Thoughts.

O Almighty and most gracious God, mercifully regard our prayers, and deliver our hearts from the temptation of evil thoughts; that our souls may be made worthy habitations for the Holy Ghost. Thro'.

### For Patience.

O God, who by the humility of thy only begotten Son hast confounded the pride of the old enemy: grant, we beseech thee, that we may often call to mind what he meekly suffered for us, and by his example patiently endure all adversities. Thro'.

### For the Master and Mistress of a Family.

O merciful God, I implore thy grace for my direction and help, in the execution of every thing thou hast committed to my charge. Grant me discretion, that I may discover in all things what is best to be done, that I may manage them according to the obligations thou hast laid upon me. Make me faithful in taking care of what, under thee, I have in charge, that nothing may suffer through my neglect, idleness, prodigality or ill manage-

ment. Let not passion have any influence on my words or actions, that I may reprove without anger, command without imperiousness, require service without cruelty, have compassion on such failings as proceed rather from weakness than neglect, and show a tenderness towards all under my charge, as knowing that both they and I serve one Master in heaven, who, without respect to persons, will call us all to an equal account.

O Lord let me never want thy grace to suppress every inclination that leads me from my duty. Make me a zealous observer of good discipline, and watchful against all undue liberties. Suffer me not to be unjust to any one, nor connive at what ought to be reproved. Take from me all immoderate solicitude, and let no excess of wordly care withdraw my heart from the important concern of eternity. May my chief solicitude be, how to regulate all my concerns to thy honour and glory. I crave thy blessing on all I am to do or suffer, and humbly offer myself, and all I possess, to thy glory. Help me, O my God, according to my necessities, now and for ever. Thro'.

#### For Parents.

O Father of mankind, whose providence has intrusted these children to my care, be thou their Father and their God, and mercifully supply by thy goodness what ever is wanting on my part. — Confirm them against the corruption of the world, and of sin; deliver them from the effects of a vain and inconstant mind; give them discretion to avoid all snares and to choose that which is best; and in all their undertakings be thou a blessing to them, this day and for ever, that living here thy faithful children, they may come at length to that inheritance, which Christ has purchased for them. Amen.

### For a sick Child.

Almighty God and merciful Father, to whom alone belong the issues of life and death: look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness; visit *him* O Lord, with thy salvation; deliver *him* from *his* bodily pain, and save *his* soul for thy mercies sake: that if it be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory by serving thee faithfully, or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus, enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies sake, through thy only Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

### For Children under their Parent's Care.

O heavenly Father, who commandest us to love, obey, respect and honour our parents, grant that I may always comply with this thy command, by being ever faithful in the performance of all it enjoins, and in never doing any thing contrary thereunto. — May I ever deny myself, in all lawful things, to please my parents, and obey them in whatever thy can justly require or expect from me. Let me never contradict them, nor so dispute against their proposals as to make them uneasy. May I always consult them in all that concerns them or myself. May I be deaf to those who suggest the despising or neglecting of their advice. May I never afflict them by following wicked company, or any evil ways. May I always study to be their comfort, in recompense for all the care, trouble and love they have had for me. May I never show impatience at their infirmities, much less mock at

any weakness to which they are subject. — Direct me, O my God, in every thing relating to my duty, and suffer no change of circumstances to withdraw me from it. May I in no lawful concern whatever offend my parents on earth, nor displease thee, my Father, who art in heaven. Thro'.

### For a Husband or Wife.

O God, who hast ordained the holy state of matrimony, wherein I am entered, grant me grace to comply with all its obligations, and to perform them in such a manner as is becoming a Christian. — Preserve my love undefiled, according to thy divine command, and let the duty of love help to conduct me with comfort thro' all the obligations and difficulties of my state. Grant me discretion to manage all circumstances for the best, a true love for peace, and such a discreet compliance as to resign my own thoughts and inclinations for preserving it. Inspire me with true humility and patience, that I may submit to and bear with all crosses in the manner thy apostle requires. Furnish me with all other helps, that whatever difficulties may occur, I may persevere with cheerfulness in discharging the duties of my state, and never yield so far to any weakness, ill-humour, or impatience, as to weaken, much less to break the bond which thou hast sanctified, and which cannot be dissolved but by death. May I always be faithful and indefatigable in the discharge of the duties of my state, doing and suffering whatever falls to my lot, with such absolute submission to thy will, that both in peace and trouble, in prosperity and adversity, I may ever remember to resign myself cheerfully, O God, to thy pleasure, and under all difficulties still labour to work out my salvation. Thro'.



**A Prayer which may be said by a Woman  
with Child.**

O Almighty God, Creator of heaven and earth, who hast made us all out of nothing, and redeemed us by the precious blood of thy only Son: look down upon me thy handmaid here prostrate before thee, humbly imploring thy mercy and begging thy blessing for herself and her child which thou hast given her to conceive. Preserve, I beseech thee, and defend both me and the tender fruit of my womb from all perils and all evils: grant me in due time a happy delivery, and bring my child safe to the font of baptism, that it may be there happily dedicated to thee, to love and serve thee faithfully for ever. Thro.'

**A Litany for Children.**

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Jesus, the almighty God,

Jesus, the God of peace,

Jesus, the lover of mankind,

Jesus, model of meekness and humility,

Jesus, model of innocence and simplicity,

Jesus, model of truth and sincerity,

Jesus, model of chastity and purity of heart,

Jesus, pattern of submission and obedience,

Jesus, pattern of mildness and gentleness,

Jesus, pattern, of charity and goodwill to men,

Jesus, pattern of all virtues,

Have mercy on us.

Be merciful, O Jesus, and spare us.  
 Be merciful, O Jesus, and hear us.  
 From all irreligion, Lord Jesus, deliver us.

From profane ridicule, and contempt  
 of what is holy,

From the neglect of what we know to  
 be our duty,

From carelessness in performing it,

From indevotion at our prayers,

From the neglect of thy calls and inspi-  
 rations,

From lying, deceit, and hypocrisy,

From all disrespect and disobedience  
 to our parents and superiors;

From stubbornness and obstinacy,

From ingratitude to those who do us  
 good,

From all ill-will,

From hatred and aversion,

From ill-nature and spitefulness,

From seeking revenge,

From a heedless and unthinking life,

From too great a love of ourselves and  
 our own wills,

From the contempt of advice,

From inattention to learning, and the  
 instructions of our teachers,

From all loss of the valuable time of  
 youth,

We sinners, beseech thee, hear us.

That we may love thee above all things,  
 and our neighbour as ourselves,

That our love of thee may shew itself in  
 the observance of thy commandments,

That the love of our neighbour may appear  
 in always doing to him, as we wish him to  
 do to us,

That we may never deceive our neighbour

Lord Jesus, deliver us.

We beseech thee,  
 hear us.

by fraud, lying or any cunning devices of the heart,

That we may be grateful to thee, the giver of all good gifts,

That we may live soberly, justly and godly; and keep our thoughts free from all the defilements of sin.

That all our thoughts, words and actions, may be directed to thee, who art the author of life here, and happiness hereafter,

That we may be sensible of the advantage we have over many others, of knowing thee and our duty,

That we may make a good use of this advantage, by seeking instruction, loving our learning and all other duties,

That we may love order, regularity and good discipline,

That we may hate idleness, as the source of much wickedness,

That we may always remember, that cursed is he, who doth the work of God negligently,

That a spirit of mildness and gentleness to others may appear in all our actions,

That we may bear with others failings, as we wish them to bear with all our own,

That we may live together as brothers, children of the same Father, and looking for the blessed hope, and coming of thee, our Lord and Saviour Jesus Christ.

Lamb of God, who takest away the sins of the world, *Spare us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world, *Hear us, O Lord Jesus.*

Lamb of God, who takest away the sins of the world, *Have mercy on us, O Lord Jesus.*

Christ Jesus, *hear us.*

Christ Jesus, graciously hear us.

We beseech thee, hear us.

**Let us pray.**

O Jesus our merciful Redeemer, who didst call children to thee, didst embrace them, and give them thy blessing, give thy blessing to us also, we beseech thee, for this day, and thro' the course of our lives. Grant that we may ever love thee above all things, and with our whole hearts, love our neighbour as ourselves, and ardently aspire after that happiness, for which we were created.

Bless our parents, teachers, relations, and benefactors; preserve them from evil, and direct them to all good; and grant that we may all meet together in thy eternal kingdom. *Amen.*

**A Prayer for Scholars before study.**

Come, O Holy Ghost! fill the hearts of thy faithful, and kindle in them the fire of thy love.

V. Send forth thy Spirit, and our hearts will be regenerated.

R. And thou wilt renew the face of the earth.

*Let us pray.* O God, who by the light of the Holy Ghost, didst instruct the hearts of the faithful, give us by this same Holy Spirit, a love and relish of what is right and just, and the constant enjoyment of his comfort; through Jesus Christ our Lord. *Amen.*

O incomprehensible Creator, the true fountain of light and only author of all knowledge, who out of the treasure of thy wisdom hast with wonderful harmony disposed all the parts of the universe: vouchsafe, I beseech thee, to enlighten my understanding with the rays of thy wisdom, and to expel from it all darkness of sin and ignorance. Give me a diligent and obedient spirit, quickness of apprehending, capacity of retaining, and the continual assistance of thy holy grace, that I may ap-

ply all my studies to thy honour and the everlasting salvation of my own soul. Thro'.

### A daily Preparation for Death.

1. My heart is ready, O God, my heart is ready: not my will, but thine be done. I resign myself entirely to thee, O Lord, to receive death at the time and in the manner it shall please thee to send it.

2. I most humbly ask pardon for all the sins I have committed against thy sovereign goodness, and repent of them all from the bottom of my heart.

3. I firmly believe whatsoever the holy Catholic Church believes and teaches; and by thy grace I will die in this belief.

4. I hope to possess eternal life thro' thy infinite mercy, and the merits of my Saviour Jesus Christ.

5. O my God, my sovereign Good, I desire to love thee above all things, and to despise this miserable world. I desire to love my neighbour as myself, for the love of thee, and from my heart to forgive all injuries.

6. O my divine Jesus, how great is my desire to receive thy sacred body! O! come now into my soul, at least by a spiritual communion. O grant that I may worthily receive thee before my death! I desire to unite my communion with all the worthy communions, which shall be made in thy holy Church, even to the end of the world.

7. Grant me the grace, O my divine Saviour, perfectly to efface all the sins I have committed by any of my senses, by applying daily to my soul thy blessed merits, the holy unction of thy precious blood.

8. Holy Virgin, Mother of God, defend me from my enemies in my last hour, and present me to thy divine Son. — Glorious St. Michael, prince

of the heavenly host; my Guardian angel, and blessed patrons, intercede for me and assist me in this my last and dreadful passage.

9. O my God, I renounce all temptations of the enemy and in general whatsoever may displease thee. I adore and accept thy divine appointments with regard to my soul, and intirely abandon myself to them as most just and equitable.

10. O Jesus, my divine Redeemer, be thou to me a Saviour. Save me, O my God, hiding myself with an humble confidence in thy dear wounds. I deliver my soul into thy divine hands, receive it into the bosom of thy divine mercy. Amen.

### Instructions and Devotions for the Sick.

If you are attacked by any serious illness, let your first care be to send for your spiritual physician, and settle the state of your soul. Sickness is often sent for a punishment of sin, and therefore a sincere repentance and confession of sins is often a more effectual means of recovery than any other. — If you have not your will already made, let this also be done in the beginning of your sickness, that so, having settled your temporal affairs, you may apply your soul, without disturbance to the spiritual. — Engage your best friends to give you timely notice, if your sickness be dangerous, and not to flatter you with the hopes of life, when there are little or no grounds for hope. Make the best use you can of that time which, perhaps, is to be your last. Admit but few visits; nor any other discourse, but such as may be for your soul's profit. Take proper care for all obligations incumbent upon you; forgive all those who have any way injured you, and ask pardon of those that you have injured. — Receive your sickness from the hand of God with a perfect resignation to his holy will, as a just punishment of your offences; frequently offer yourself up to him, and beg that he would give you patience

and sanctify your sufferings, and that he would accept of all your pains and uneasinesses, in union with the sufferings of your Saviour, Jesus Christ, in deduction of the punishment due to your sins. — Often procure some friend to read to you such prayers as are most proper for your present condition. — Have the Crucifix or picture of Christ crucified, always before your eyes, and think often upon his passion. — Often cry to God for mercy, and make frequent acts of contrition for your sins. St. Augustin used to say, that no Christian, however innocent his life might have been, ought to venture to die in any other state than that of a penitent.

### A Prayer in time of Sickness.

Lord Jesus Christ, behold I receive this sickness with which thou art pleased to visit me, as coming from thy fatherly hand. It is thy will it should be thus with me, and therefore I submit: thy will be done on earth, as it is in heaven. May this sickness be to the honour of thy holy name, and for the good of my soul. For this end I here offer myself with an entire submission to thy appointment, to suffer whatever thou pleasest, as long, as thou pleasest, and in what manner thou pleasest; for I am thy creature, O Lord, who have most ungratefully offended thee. Why shall I now complain, if I feel thy hand upon me? No, my God, thou art just in all thy ways.

But have regard to my weakness; thou knowest how frail I am: deal not with me therefore according to my sins, but according to the multitude of thy most tender mercies, have compassion on me. Confirm my soul with strength from above, that I may bear with a true Christian patience all the uneasiness, pains, disquiets and difficulties of my sickness. Preserve me from all temptations, and be thou my defence against all the assaults of the enemy, that in this illness I may no ways offend

thee. I beg of thee so to direct me by thy grace, that I may no ways neglect or be deprived of those helps, which thou hast in thy mercy ordained for the good of my soul to prepare it for its passage into eternity, that being perfectly cleansed from all my sins, I may believe in thee, put my whole trust in thee, love thee above all things, and through the merits of thy passion and death, be admitted into the company of the blessed, where I may praise thee for ever.

*Short Acts of the most necessary Virtues, proper to be inculcated in the time of Sickness.*

Lord, I accept this sickness from thy hand, and entirely resign myself to thy blessed will. Not my will, but thine be done!

Lord, I submit to all pains of this my illness; my sins have deserved infinitely more. Thou art just, O Lord, and thy judgment is right.

Lord, I offer up to thee all that I now suffer, or may have yet to suffer, to be united to the sufferings of my Redeemer and sanctified by his passion.

I adore thee, O my God, and my All, as my first beginning and last end! and I desire to pay thee the best homage I am able.

Lord, I desire to praise thee for ever, in sickness, as well as in health; I desire to join my heart, and my voice with the whole church of heaven and earth, in blessing thee for ever.

I give thee thanks from the bottom of my heart, from all thy mercies and blessings bestowed upon me and thy whole church through Jesus Christ thy Son, and above all, for thy having loved me from all eternity, and redeemed me with his precious blood. O! let not that blood be shed for me in vain.

Lord, I believe all those heavenly truths which thou hast revealed, and which thy holy Catholic



Church believes and teaches. In this faith I resolve, through thy grace, both to live and die.

O my God, all my hopes are in thee; and through Jesus Christ, my Redeemer, and through his passion and death, I hope for mercy, grace and salvation from thee. In thee, O Lord, have I put my trust, O let me never be confounded

I love thee, O my God, with my whole heart and soul above all things: at least I desire so to love thee. O teach me to love thee for ever!

I desire to be dissolved, and to be with Christ.

O when will thy kingdom come? O Lord, when wilt thou perfectly reign in all hearts?

I desire to embrace every neighbour with perfect charity for the love of thee. I forgive from my heart all that have any ways offended or injured me, and ask pardon of all that I have any ways offended.

Have mercy on me, O God, according to thy great mercy, and according to the multitude of thy tender mercies blot out all my iniquities. — O that I had never offended so good a God! O that I had never sinned! — Lord, be merciful to me a sinner. Sweet Jesus, Son of the living God, have mercy on me.

I recommend my soul to God, my Creator, who made me out of nothing; to Jesus Christ, my Saviour, who redeemed me with his precious blood; to the Holy Ghost, who sanctified me in baptism. Into thy hands, O Lord, I commend my spirit.

I renounce from this moment, and for all eternity the devil and all his works: and I abhor all his suggestions and temptations. Suffer not, O Lord, this mortal enemy of my soul to have any power over me. Let thy holy angels defend me from all the powers of darkness.

O holy *Mary*, Mother of God, pray for us sinners, now, and at the hour of death. — O all

ye blessed angels and saints of God, pray for me,  
a poor sinner.

### Litany for a happy Death.

O Lord Jesus, God of goodness and Father of mercies, I approach thee with a contrite and humble heart; to thee I recommend the last hour of my life, and the decision of my eternal doom.

When my feet, benumbed with death, shall admonish me, that my mortal course is drawing to an end,

When my eyes dim and troubled at the approach of death, shall fix themselves on thee, my last and only support,

When my face, pale and livid, shall inspire the beholders with pity and dismay; when my hair, bathed in the sweat of death, and stiffening on my head shall forebode my approaching end,

When my ears soon to be for ever shut to the discourse of men, shall be open to hear the irrevocable decree, which is to cut me off from the number of the living,

When my soul, affrighted with the sight of my iniquities, and the terrors of thy judgment shall have to fight against the angel of darkness, who will conceal thy mercies from my eyes, and plunge me into despair,

When my poor heart, yielding to the pressure, and exhausted by its frequent struggles against the enemies of its salvation, shall feel the pangs of death,

When the last tear, the forerunner of my dissolution, shall drop from my eyes, receive it as a sacrifice of expiation for my sins; grant that I may expire the victim of penance, and in that dreadful moment,

When my friends and relations, encircling

Merciful Jesus, have mercy on me.

my bed, shall shed the tear of pity over me,  
and invoke thy clemency in my behalf,

When I shall have lost the use of my senses,  
when the world shall have vanished from my sight,  
when my agonizing soul shall feel the sorrows of death,

When my last sigh shall summon my soul to burst from the embraces of the body  
and to spring to thee on the wings of desire,

When my soul shall bid adieu to the world,  
and leave my body lifeless, pale and cold,  
receive this separation as a homage, which I willingly pay to thy Divine Majesty, and in that last moment of my mortal life,

When at length my soul, admitted to thy presence,  
shall first behold the splendour of thy Majesty, reject me not, but receive me into thy bosom, where I may for ever sing thy praises,  
and in that moment, when eternity shall begin for me,

Merciful Jesus, have mercy on me.

Let us pray.

O God, who hast doomed all men to die, but hast concealed from all the hour of their death, grant that I may pass my days in the practice of holiness and justice, and that I may deserve to quit this world in the peace of a good conscience, and in the embraces of thy love; through Christ our Lord. Amen.

### The Litany for the Sick.

Lord, have mercy on *him* (*her* or *me*).

Christ, have mercy on him.

Lord, have mercy on him.

O God the Father, Creator of the world, have mercy on him.

O God the Son, Redeemer of mankind, have mercy on him.

O God the Holy Ghost, Perfecter of the elect, have mercy on him.

O Sacred Trinity, three Persons and one God, have mercy on him.

<p>Holy Mary,          All ye holy angels and archangels,          Holy Abel,          All ye blessed company of the just,          Holy Abraham,          St. John Baptist,          All ye holy Patriarchs and Prophets,          St. Peter and St. Paul,          St. Andrew and St. John,          All ye holy Apostles and Evangelists,          All ye holy Disciples of our Lord,          All ye holy Innocents,          St. Stephen and St. Lawrence,          All ye holy Martyrs,          St. Silvester and St. Augustin,          All ye holy bishops and confessors,          St. Bennet and St. Francis,          All ye holy monks and hermits,          St. Mary Magdalen and St. Lucy,          All ye holy virgins and widows,          All ye holy Saints of God, make intercession for him.</p>	} Pray for him. }
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Have mercy, O Lord, and spare him.

Have mercy, O Lord, and hear him.

<p>From all sins,          From all temptations, and the snares of Satan,          From all impatience, and repining at thy just chastisements,          From dejection of spirit, and diffidence in thy mercies,          From the fear of death, and too much desire of life,</p>	} Deliver him, O Lord. }
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From distracting his mind with the things of  
 this world, and neglecting to prepare  
 himself for eternity,  
 By thy cross and passion,  
 By thy death and burial,  
 By thy glorious resurrection and ascension,  
 By the grace of the Holy Ghost the Comforter,  
 At the hour of death, and the day of judgment,  
 We sinners,  
 That thou wilt be pleased to comfort him in  
 his sorrows and enable him to look  
 beyond death, and on the blessed state  
 it leads to,  
 That thou wilt be pleased bring into his  
 thoughts all thy mercies, and by them  
 encourage him to a confidence in thee,  
 That thou wilt vouchsafe to him the grace to  
 order all his temporal affairs with prudence,  
 justice and charity; and with a free  
 and quiet mind wholly attend to dispose  
 himself for heaven,  
 That thou wilt vouchsafe him the grace entirely  
 to confess, and sincerely to repent  
 of all his sins,  
 That thou wilt vouchsafe him the grace heartily  
 to forgive all those, who have offended him;  
 and satisfy, to his power, whoever has  
 suffered the least prejudice by him,  
 That, being thus, reconciled to thee and all  
 the world, he may with an humble and  
 assured hope reverently receive the sacred  
 Viaticum of thy blessed body, and firmly  
 persevere to the end in thy grace and fervour,  
 That the pains of his sickness may expiate  
 the punishment due to his sins, diminish-

We beseech thee, hear us.

shing his love of this world and increasing his desire of the next, We beseech thee, hear us.

That whatsoever thy Providence shall determine concerning him, he may readily submit to thy holy will, and, whether he live or die, be always thine, We beseech thee, hear us.

Son of God, We beseech thee, hear us.

Lamb of God, who takest away the sins of the world, Spare him, O Lord.

Lamb of God, who takest away the sins of the world, Hear him, O Lord.

Lamb of God, that takest away the sins of the world, Have mercy on him.

Lord, have mercy on him.

Christ, have mercy on him.

Our Father etc.

*V.* O Lord hear my prayer.

*R.* And let my cry come to thee.

### Let us pray.

Almighty and eternal God, in whose hands are the keys of life and death, and whose infinite wisdom disposes all things for the best to them that love thee: behold, we beseech thee, thy sick servant, and support with thy grace his afflicted spirit; strengthen his faith, increase his hope, and perfect his charity. Sanctify to him every accident, that if thy mercy shall restore him to his health, he may more carefully correct the errors of his former life; and if it shall please thee to call him to thyself, he may pass through the valley of the shadow of death with safety, and be transported by thy holy angels, into the mansions of bliss, where no fear shall trouble him, no pains torment him, nor any grief disturb the quiet of his mind; but perfect security, pure delights, and unspeakable joys shall for ever be established unto him; through our Lord Jesus Christ thy only Son, who, with thee and

the Holy Ghost, liveth and reigneth one God, world without end. Amen.

### A Thanksgiving for Recovery.

O gracious Lord, in whose hand my life is, I praise and magnify thee, that thou hast restored me to health again. It is thou alone, O Lord, that hast preserved my life from destruction; thou hast chastened and corrected me; but thou hast not given me over unto death. O let this life which thou hast graciously spared me, be wholly consecrated to thee. Behold, O Lord, I am by thy mercy made whole; O make me strictly careful to sin no more, lest a worse thing come unto me. Grant me, I beseech thee, so to employ every minute of that time thou shalt allow me, that when thou shalt appear, I may have confidence, and not be ashamed before thee at thy coming. Lord, I have found by this approach towards death, how dreadful a thing it is to be taken unprepared. O let it be a perpetual admonition to me to watch for my master's coming. Hear me, and as thou hast in much mercy afforded me time, so grant me also grace to work out my salvation. Grant this, I beseech thee, for thy dear Son Jesus Christ's sake, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

### A Prayer for a sick Person when there appeareth a small hope of Recovery.

O Father of mercies, and God of all comfort, our only help in time of need: we fly to thee for succour in behalf of this thy servant here, lying under thy hand, in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. We know, O Lord, that there is no word impossible with thee;

and that, if thou wilt, thou caust even yet raise *him up*, and grant *him* a longer continuance amongst us. Yet forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, against the hour of death, that after *his* departure hence in peace and in thy favour, *his* soul may be received into thy everlasting kingdom, through the merits and mediation of Jesus Christ thy only Son, our Lord and Saviour. Amen.

**A prayer of the Sick at the approach of Death.**

O eternal and ever-living God, who first breathedst into man the breath of life, and when thou takest away that breath, he dieth and is turned again into his dust: look with compassion on me thy poor creature, who am now drawing near the gates of death, and, which is infinitely more terrible, the bar of judgment. Lord, the sins I know and remember fill me with horror. Thou settest my misdeeds before thee, and my secret sins in the light of thy countenance. When I consider this, fearfulness and trembling come upon me, and an horrible dread overwhelmeth me. But, O Lord, one deep calleth upon another, the depth of my misery upon the depth of thy mercy. Lord, save now, or I perish eternally. O thou, who wilt not that any should perish, but that all would come to repentance, bring me, I beseech thee, to a sincere repentance, such as thou wilt accept, who triest the heart. Create in me, O God, a clean heart, and renew a right Spirit within me. Give me a perfect and entire hatred of my sins, and enable me to present thee that sacrifice of a broken and contrite heart, which thou hast promised not to despise, that by this I may be made capable of that atouement, which thy dear Son hath by the more excellent oblation of himself made for all repenting sinners. He is the propitiation for our sins; he was wounded for our transgressions, he was bruised for our iniquities. O heal me by his



stripes! For his sake spare me, O Lord, spare thy creature, whom he hath redeemed with his most precious blood, and be not angry with me for ever. By his agony and bloody sweat, by his cross and passion, by all that he did and suffered for sinners, deliver me, I beseech thee, from the wages of my sins, thy wrath and everlasting damnation. Lord, there is but a step between me and death. O let not my sun go down upon thy wrath; but seal my pardon, before I go hence and be no more seen. Grant this merciful God, for his sake, who is both the Redeemer and Mediator of sinners even Jesus Christ. Amen.

### A Recommendation of a Soul departing.

Blessed are they that die in the Lord, for they rest from their labours, and their works follow them.

In peace then depart, O Christian soul out of this world, to thy eternal home; depart with full hope and confidence in the name of God the Father Almighty, who created thee; in the name of Jesus Christ, Son of the living God, who suffered for thee on the holy cross; in the name of the Holy Ghost, whose graces were infused into thee; in the name of the holy angels and archangels; in the name of the thrones and dominations; in the name of the cherubim and seraphim, and of all the choirs of blessed spirits; in the name of the patriarchs and prophets; in the name of the holy apostles and evangelists; in the name of the holy martyrs and confessors; in the name of the holy virgins, and all the saints of God. Let thy place be this day in peace, and thy habitation in holy Sion; through Christ our Lord. *Amen.*

O gracious God, who according to the multitude of thy mercies, blottest out the sins of such as are penitent; and with thy remission and par-

don, purgest the guilt of past offences: mercifully look upon this thy servant N. and for these our prayers grant him his request, who most earnestly craves the pardon of all his sins. Renew in him, O merciful Father, whatever is corrupt, through the frailty of the flesh, or by the craft of Satan. Have mercy, O Lord, on his sighs, have mercy on his tears, and again admit him to the sacrament of thy reconciliation, who hath no hope but in thy mercy, through Christ our Lord. Amen.

To the infinite mercy of Almighty God, and to his sacred protection I recommend thee, whose creature thou art, that thou mayest return again to thy maker, who formed thee of a piece of clay. Let therefore the noble company of angels meet thy soul; let the whole senate of apostles receive thee; let the triumphant army of glorious martyrs conduct thee; let the multitude of shining confessors encompass thee, and lead thee to the place of blessed rest and quietness; let Christ Jesus appear to thee with a mild and cheerful countenance and adjudge thee to be amongst those who always attend on him.

Christ Jesus, who was crucified for thee, deliver thee from all torments; Christ Jesus, who vouchsafed to die for thee, deliver thee from death; Christ Jesus, Son of the living God, place thee in his paradise which is always pleasant and flourishing. He that is the true shepherd, receive thee amongst his sheep, absolve thee from all thy sins, and place thee at his right hand in the inheritance of his elect. Amen.

Deliver, O Lord, the soul of thy servant from all dangers of hell, and from all pains and tribulation. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Enoch and Elias from the common death of the world. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Noah from drowning in the general flood. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Job from his misery and affliction. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Isaac from being offered in sacrifice, by the hands of his Father. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Lot from Sodom and the flame of fire. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Moses from the hands of Pharaoh, King of the Egyptians. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Daniel from the den of lions. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st the three children out of the fiery furnace, and from the hands of the cruel and unmerciful king. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st Susanna from the crime with which she was falsely charged. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st David from the hands of Saul and Goliath. *R. Amen.*

Deliver, O Lord, the soul of thy servant, as thou delivered'st St. Peter and St. Paul out of prison. *R. Amen.*

And as thou delivered'st that blessed virgin and martyr Tecla from her most cruel torments, so vouchsafe to deliver the soul of this thy servant, and bring it into the freedom of thy elect, to partake of thy everlasting joys in heaven. *R. Amen.*

**A Prayer on the day of the departure of a man  
or woman.**

Absolve, we beseech thee, O Lord, the soul of thy servant N., that beeing dead to the world, he (*or she*) may live to thee: and what ever sins he (*or she*) has committed through human frailty, do thou wipe away by the pardon of thy most merciful goodness: through our Lord Jesus Christ thy son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end.

R. Amen.

V. Grant him (*or her*) eternal rest, O Lord.

R. And let perpetual light shine on him (*or on her*).

V. May he (*or she*) rest in peace,

R. Amen.

**After the Death of the Sick.**

«I would not have you to be ignorant, Brethren, concerning them that are asleep, that you sorrow not, even as others who have no hope. For if we believe that Jesus died and rose again, even so they also who sleep in Jesus, will God bring with him.» I Thes. IV. 12. 13.

*An act of resignation when a friend is dead.*

Almighty God, be pleased to take pity on thy servant now departed. Thou knowest, O Lord, how nearly our hearts were knit in affection, and therefore how justly I lament my loss. But since it was thy pleasure to receive *him* to thyself, give me patience to endure this stroke of thy scourge. Thou art my Father; if I lose all, thou art still left to me. In thee alone I find all comfort and hope. Thou art always the same; thou canst heal my wounds, and supply all my wants, O Lord. — According to thy mercy pardon him the sins which he hath committed, that he may live with thee in the kingdom of everlasting bliss. Amen.

V. Grant *him*, eternal rest, O Lord.  
 R. And let perpetual light shine on him.  
 V. May *he* rest in peace.  
 R. Amen.

At the Burial of the Dead. — Sentences.

„I am the resurrection and life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die.“ John XI. 25.

„I know that my Redeemer liveth and that I shall rise again at the latter day from the earth; and that I shall be covered with my skin, and shall see my God in my flesh, whom I myself shall see, and mine eyes shall behold, and not another.“ Job XIX. 25.

„We brought nothing into this world, and it is certain we can carry nothing out.“ I. Timot. VI. 7.

„Naked came I out of my mother's womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.“ Job I. 21.

„Man that is born of a woman, hath but a short time to live and is full of misery. He cometh forth like a flower, and is cut down; he fleeth as it were a shadow, and never continueth in one stay.“ Job. XIV. 1. 2.

„A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night; their years are even as nothing. In the morning the grass is green, and groweth up; but in the evening it is cut down, dried up, and withereth.“ Psalm. LXXXIX.

Let us pray for the Faithful departed.

From the depths, *etc. as in Page 53.*

Have mercy on me *etc. as in Page 56.*

V Give *him*, O Lord eternal rest.

R. And let perpetual light shine on *him*.

V. May *he* rest in peace.

R. Amen.

V. O Lord, hear our prayer.

R. And let our cry come to thee.

Receive, O Lord, the soul of thy servant, whom thou wast pleased to call off from this world, and deliver *him* from the fetters of *his* sins, that *he* may enjoy the felicity of eternal rest and light, and rise again with thy Saints and elect, through Jesus Christ our Lord. Amen.

Incline thy ear, O Lord, unto our prayers, by which we most humbly beseech thy infinite mercy, that the soul of thy servant, whom thou hast taken from this world, may be placed in the region of peace and light, and partake of the eternal joys of thy Saints and elect; through Jesus Christ thy only Son our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

*While the Earth is cast upon the Corpse.*

Forasmuch as it hath pleased Almighty God of his great mercy to take upon himself the soul of our dear *Brother* (*Sister*) here departed, we therefore commit *his* (*her*) body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life; through our Lord Jesus Christ, who shall change our body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

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## The fear of God.

**W**isdom and virtue consist in fearing God, and in avoiding whatever may displease him. Prov. XIX. 10. The Almighty, says holy Job, has taught men that, *the fear of the Lord is wisdom, and to depart from evil is understanding.* He then who fears the Lord, is truly wise and virtuous. — *«Fear God, says the Holy Spirit, and keep his commandments: for this is the whole of man.* Eccles. XII. 13; that is to say, the whole duty, the whole perfection and happiness of man. For this he was born; this then is his main concern, and this will guide him to true and everlasting happiness in the next life. For this reason the fear of God is sometimes called, in Scripture, the *beginning of divine love*, Eccles. XXV. 16.; the *beginning of wisdom*. Prov. I. 7.; *wisdom itself*, the *fullness and crown of wisdom*. Eccles. I. 22.

This fear is not a mere servile fear, which makes us dread the punishment without detesting the offence; but is this filial fear which principally causes us to hate sin as displeasing to God; and to love virtue, because it is pleasing to him. — The Lord is our sovereign Master, that is, the greatest of all masters, and the most terrible of all judges; let us then fear to provoke his indignation against us and to become his enemies. Since he is our Creator, and the best of fathers, let us dread offending him; since he is our God, and our sovereign good; let us tremble at the danger of being separated from him, as the greatest of all misfortunes. Now, sin alone displeases him, sin alone grieves and provokes him, and nothing but sin separates us from, and occasions our losing him; to fear sin, therefore, is to fear God.

My child, often pray for this holy fear of the Lord. With it you will be happy; you will be under the protection and blessing of God: nor will

the malice of men and devils be able to move you. *„He that feareth the Lord, shall tremble at nothing, and shall not be afraid.“* Eccles. XXXIV. 16.

### The love of God.

*„Remember thy Creator in the days of thy youth.“* Eccles. XII. 1. Consecrate to God the first-fruits of your life, and the first affections of your soul. None but God can satisfy your heart. He alone deserves your love, since he alone possesses more amiable perfections and charms than all creatures united. The happiness of the Saints in Heaven consists in seeing and in loving God.

God has loved you first; he has loved you with an eternal love. He loved you before you were capable of loving him, even before you came into the world. He has given you his only Son to redeem you; and this adorable Son has given his life, and shed his blood to rescue you from damnation.

All that you have belongs to God; he has made you what you are, and given you all that you possess. No mother has such a love for her child, as God has for you. The only recompense he demands is your heart. *„My Son,“* says he, *„give me thy heart.“* Prov. XXIII. 26. He promises you a crown of glory, if you love and faithfully serve him. *„Be thou faithful unto death, and I will give thee the crown of life.“* Apoc. II. 10.

You ought to love God, not only on account of the gifts and the glory which he promises, but also on account of his infinite perfections: that is, for his own sake. He merits your love and demands it. Can you find an object more grand, more noble or more worthy of your love? — If you feel not in your heart motions of affection, and sentiments of tenderness of God, you must at least prefer him before all things; you must be disposed to renounce your pleasures, rather than the friendship of God, to lose all that you possess in the



world, rather than forfeit the grace of God; in a word, you must be ready to suffer death itself, rather than be separated from him by mortal sin.

*“Without charity,”* says St. Paul, *“I am nothing;”* that is, without the love of God, we can neither merit, nor obtain Heaven. Beg of God to enable you to love him with your whole heart; sigh earnestly after this precious gift; and your wishes will sooner or later be gratified.

### The Love and Honour due to Parents, Masters and Mistresses.

*“He that feareth the Lord,”* saith the sacred Scripture, *“honoureth his parents; and will serve them as his masters, that brought him into the world.”* Eccles. III. 8. Yes, my child, if you have the fear of God, you will honour your parents. — In effect, is it possible to fear God, and yet to despise his threats and commands? Hear these threats upon undutiful children. *“He that afflicteth his father, and chaseth away his mother, is infamous and unhappy.”* Prov. XIX. 26. *“He that curseth his father and mother, his lamp (that is, his life) shall be put out in the midst of darkness,”* that is in death. Prov. XX. 20. *“The eye that mocketh at his father, and that despiseth the labour of this mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.”* Prov. XXX. 17. *“Of what an evil fame is he that forsaketh his father; and he is cursed of God, that angereth his mother.”* Eccles. III. 18. Would to God these threats were deeply engraved in the hearts of those who forget their duty to their parents!

*“Children,”* says St. Paul, *“obey your parents in the Lord: for this is just.”* Eph. VI. 1. *“Children obey your parents in all things: for this is well pleasing to the Lord.”* Coloss. III. 20.

Entertain a great respect for them, considering that from them, under God, you have received your life. Beware of disregarding them, in their old age, or on any account whatsoever. Receive with a docile mind their instructions and corrections. *«My son,»* says the Wise Man, *«hear the instruction of thy Father, and forsake not the law of thy mother.»* Prov. I. 8. *«A wise son heareth the doctrine of his Father: but he that is a scorner, heareth not, when he is reprovèd.»* Prov. XIII. 1.

Love them with a special love. *«Honour thy Father,»* says the Wise Man, *«and forget not the groaning of thy mother.»* You cannot manifest your gratitude towards your parents by any other means but by loving them. Love them, because such is God's will, and give proof of this love, by rendering them every possible service and by supporting with patience their humours and defects. Above all prove that you love them by endeavouring to procure, by your prayers and other, means their sanctification in this life, and after their death by praying for the repose of their souls.

Be obedient to their commands, and readily acquiesce to their wishes. But obey, as St. Paul enjoins, *in the Lord*, Ephes. VI. 1; that is by considering God's authority in their commands. In obeying them, you obey God, who commands you to obey them. By not obeying them, you disobey God himself; except it be in a matter clearly contrary to the law of God, and to your conscience. In this case, you do not owe them obedience. But be cautious on such occasions; and when you doubt of the justness of their commands, take the advice of prudent and discreet persons.

Serve and assist them in time of sickness, in poverty, in their old age, and in their temporal and spiritual necessities. To abandon them is a crime which, sooner or later, is punished.

That you may never deviate from the just bounds of duty towards your parents, have frequently before your eyes on one hand, the unfortunate Absalom, who in consequence of violating the duty of a child to his Father, met at last the just punishment of his crime in a sad and miserable death. — On the other hand, consider the example of Jesus Christ; who, though sovereign Master of the universe, chose to be obedient to his blessed Mother, and St. Joseph, to teach all children the honour they owe their parents, and what a crime it is to refuse obedience to those, to whom, under God, they are indebted for their very life and being.

Be careful not to oppose your parents and masters, in what they forbid or prescribe for the regulation of your conduct. The charge which they have of your instruction, and their obligation to watch over your conduct is such, that whatever faults you commit through their negligence, they are responsible for them to God. — Your parents, as also your masters and mistresses, are obliged in conscience to restrain you from engaging in the occasions of sin.

Should your parents, masters and mistresses give you bad example in their conversation, they are highly criminal in the sight of God; and you should be careful not to imitate them. Pray daily for them; you cannot do a more charitable office, than to offer up your prayers and good works for them. Take care never to scandalize them; woe to you, if you contribute to their passion and damnation, by your stubbornness and undutiful behaviour!

Forget not, that your parents and masters have a right to correct you; they are bound to correct you, when you deserve it. Should a slight correction in this case be not sufficient, it is their duty to use more severity. If your parents chastise you, when you deserve it, you should love them the

more on that account; they correct you solely for your good, and to make you discreet and virtuous. Should you not perchance have deserved that correction, suffer it patiently, remembering, that Jesus Christ though innocent, suffered without complaint the torment of the cross, and death itself.

Steal not from your parents. *«He,»* says the Wise Man, *«that stealeth any thing from his father, or from his mother, and saith, this is no sin, is the partner of a murderer.»* Prov. XXVIII. 24. — Beware of speaking ill of your parents, or masters. Never complain of your step-father, or mother-in-law; support for God's sake their bad tempers and imperfections: never speak of their defects, nor of the harsh treatment you receive. Jesus Christ suffered much more from the Jews. In a word, love, obey, respect, and assist your father and mother; consult them in your undertakings, and especially in the choice of your state of life. Whatever be your situation of life, or whatever your age, never forget, that God commands you to honour them. If you do this, be assured that God will reward you. On the contrary, if you be undutiful, God will, sooner or later, punish you.

### Humility and Pride.

Be humble with regard to yourself. *Be not lifted up in your thoughts,* says the Wise Man; that is, think not much of yourself, whether on account of riches, rank, beauty or other accomplishments. The glory derived from such things is mean and frivolous; and to seek for it denotes a vain and weak mind. Do not value yourself on your talents, industry, understanding or knowledge: for these are the gifts of God; you do an injury to God, when you seek your own glory in his gifts. — You offer to God a still greater injury, when you value yourself on account of your virtue,

because this is still less your own acquisition. To derive glory from such a cause is to run the risk of losing the little virtue you possess. If there be any thing of good in us, we ought to give the whole glory of it to God, as being the sole author, and not to ourselves, who truly possess nothing but ignorance, misery and sin.

Be humble before God, considering his infinite greatness and your nothingness. Humble yourself in the contemplation of his power and sovereign Majesty, which makes even the Angels tremble. Confess the offences you have committed against his divine goodness; call to mind the numberless benefits you have received from his bountiful hand; the abuse you have made of his favours, though without them you can do nothing effectual to salvation; the account you are one day to give of his benefits before his dread tribunal, and the danger of eternal damnation, to which you are continually exposed. If you make these reflections, you will find subject enough to humble and confound you in the presence of God, who is to be your judge.

Be humble before men. — With regard to *Superiors*, respect and obey those who have authority over you; take it in good part when they admonish you of your faults, or when they reprimand and correct you. Honour all those who are your superiors in age, knowledge, situation in life etc. Respect all *aged persons*, never insult, mimic, nor make a jest of their weaknesses; never speak to them with an air of contempt; never provoke them by grimaces, threats, nor in any other way. The sacred Scripture furnishes us with an example of forty-two boys being devoured by bears for having mocked the Prophet Eliseus, venerable both for his age and sanctity. IV. Kings II. 23.

*Equals*, who live together in a family, whether children, domestics, brothers or sisters in-

law, should be humble and condescending to one another, relieve, assist, bear with one another, and never quarrel. There should be no envy, nor jealousy whatever, because these vices spread universal disorder.

Young people should be obliging and willing to serve, doing readily the duty which presents itself. They should by a pious emulation, strive to do more than their companions. Such as are thus zealous, patient, and intent upon rendering every possible service, may expect the blessing of God throughout life.

With regard to *inferiors*, servants or those who are below you in rank, consider them as your brothers and sisters. *«You masters,»* says St. Paul, *be kind to, your servants, forbearing threatenings: knowing that the Lord both of them and you is in heaven: and there is no respect of persons with Him.»* Ephes. VI. 9. — Be easy of access, and obliging to all of inferior condition, especially to the poor, according to the precept of the Wise Man *«Make thyself affable to the congregation of the poor.»* Eccles. IV. 7. He is perhaps higher than you in the eyes of Him who searches hearts. Be ready to render them service and relief in their necessities. — In a word, to suppress pride and vain glory, consider what man is, and what is his condition after death. *«Why,»* says the Wise Man, *«is earth and ashes proud?»* Eccles. X. What a subject of humiliation is this!

Set no value upon outward advantages. The fine clothes you wear, the friends who flatter you, enhance not your real worth and character. *«If man,»* says St. Bernard, *«consider himself attentively, he will find nothing in himself but subjects of humiliation and confusion. He was conceived in sin, and born in misery. His life is a series of labours, his death is inevitable, and after death, he has nothing left but infection, rottenness, and dust.»*

*Such is the state of his body in this life; and as to his soul, it is to be cited before the tribunal of God, there to receive the sentence either of eternal happiness, or eternal misery; and this judgment is a subject of terror even to the most virtuous of mankind."* What therefore do you boast of?

### Obedience.

Without obedience, and the renunciation of our own will, we can never be saints: *"The mind of the just,"* says the Wise Man, *"studieth obedience."* Prov. XV. 28. St. Paul places *children of disobedience* in the number of great sinners. Rom. I. 30. Wherefore love obedience, and submit yourself with humility and affection to your parents, masters and all who have authority over you. — Obedience influenced by a mere servile fear or compulsion has little merit, and deserves not the name of virtue. Obey, therefore, from the pure motive of fulfilling the divine will and of doing your duty.

Esteem yourself more happy in doing the will of others than your own. One's own will is a bad guide, and leads to a precipice. Harken to that oracle of the Holy Ghost: *"An obedient man shall speak of victory."* Prov. XXI. 28. That is, if you submit your will to that of others, you shall enjoy the fruit of victories which you shall have gained over your most dangerous enemies, viz. your own will and corrupt inclinations, and your obedience will draw upon you the graces and blessings of God.

### The manner in which you ought to receive Advice and Correction.

Parents discharge not their duty towards children, if they neglect to correct them at seasonable

times. „*He that sparcth the rod,*“ says the Wise Man, „*hateth his son: but he that loveth him, correcteth him betimes.*“ Prov. XIII. 2., 4. Faults which are permitted to take root in their hearts, will at length be the cause of their ruin. We attempt in vain to straighten or move an old crooked tree.

Receive therefore their reprimands and admonitions with docility, and their corrections with patience, and submission. — When you think that you deserve not the chastisement, reflect that it is necessary to accustom yourself betimes to suffer with patience in imitation of Jesus Christ, who, though innocence itself, suffered, without plaint the most ignominious punishments, and death itself. — If your parents or masters correct you, remember, they do no more than their duty. Beware of murmuring; thank God for giving you parents and masters, who, by their vigilance and caution, prevent you from falling into sin. — Did you but know the true value of a prudent correction, you would rejoice more at being punished than spared.

St. Augustin bewailed the irregularities of his youth, and the bad education which his father had given him. „Alas, my God,“ he cried, „how much was I to blame in the days of my blind youth! I withdrew myself from thee, O Lord! by following the bent of my foolish passions: and my father, instead of correcting me, laughed at all my extravagancies. I lost myself, and he had the cruelty to behold me running heedless to my destruction. All vices grew up in my heart, like poisonous herbs in an uncultivated soil: and there was no charitable hand to pluck them up.“ — Profit by the pious sentiments of this great Saint, and consider yourself particularly favoured by God, when you have parents and masters, who have the charity to watch over and reprove you. The more they seasonably correct you, the more you should love them.



## The Love of our Neighbour.

The love of our neighbour is a fundamental virtue of the christian life. The whole morality of Jesus Christ is founded on this double law: *Love God above all things, and thy neighbour as thyself.* — You are bound to love all mankind, poor and rich, good and bad, friends and enemies; even those who do you the greatest injury. Without this love, without this spirit of charity, we cannot be saved.

The reason why we are to love all mankind, is because all are the children of God; created to his image, and redeemed by the blood of Christ; because God, who is the common father of all, wills, that we love all as our brethren; because our Saviour Jesus Christ has commanded us to love them, and because he himself loves them. It would certainly be very unreasonable not to love those, whom Christ himself has loved more than his own life; and for whom, though unworthy, he has vouchsafed to die.

Wish well to all, and be sincerely afflicted when any evil befalls your neighbour, considering all men, even your enemies, as your brethren. Be affable, meek, and obliging to all. Have compassion for all in affliction. Never envy the rich, nor those in prosperity. Love the good by reason of their virtue, and the wicked that they may become good; pray for the perseverance of the former, and the conversion of the latter. If a man be wicked and a great sinner, we must hate his sin, but we must love his person.

Do good to all; for it is of little signification to wish for our neighbour's good, unless we procure it when we are able. — Be careful, never to rob or steal from any body; and to do nothing prejudicial to the property of another. Should you offend in either of these ways, beside the sin you

commit, you contract an obligation of restoring what you have taken away, and of repairing the property which you have injured. — You are bound to assist your neighbour in his necessities, by offices of kindness, and by frequent alms-deeds. O what an admirable virtue in young persons is mercy and compassion for the poor! Happy those who can say with holy Job, that *compassion has grown up with them from their infancy*. It will draw down upon them the blessings of God during their life, and at their death.

As to your neighbour's honour and good name, endeavour to preserve it. Never speak to his disadvantage, however wicked he may be, or whatever injury he may have done you, except it be evidently for his good, or for some other serviceable end. — Avoid calumny and detraction; prevent others, if you can, from such discourse in your presence. Should your neighbour be accused of a fault which he has not committed, do your best to defend him. Even in case he is known to be guilty, strive to excuse him, and put a stop to the conversation on that subject. Speak of the good he has done, or of some of his good qualities. Make it appear, if not by words, at least by your countenance, that detraction displeases you.

Virtue and eternal happiness being the greatest of all blessings, we ought to procure them for our neighbour. This you will do by praying for him, by withdrawing him from sin, and dangerous occasions, by giving him good advice, by prudently admonishing him of his duty and by the still more powerful influence of good example. — Endeavour to fulfil these duties of charity, especially towards your friends, companions, domestics, and those with whom you live. We love our neighbour sincerely, when we love him with a view to his salvation; but to injure him in his spiritual good, by drawing him into sin, and to scandalize him either by word

or action, is a proof that we hate him, and are void of charity. We cannot be said to love a soul when we permit it to perish. When young people draw others of their age into sin, when they teach them the evil they knew not before, and incline them by word or example to transgress the essential laws of modesty, they prove themselves void of true christian charity; they become highly criminal in the sight of God: and on their unhappy companions, they inflict a far more horrible evil than death itself, in its most frightful shape.

An other mark of the love of our neighbour is to bear with his weaknesses and defects, to excuse the faults of others, as far as prudence will permit, and to think favourable of every one. Thus we are not to be hasty in blaming or in judging others; nor should we reprove them, till we know for certain they have done wrong. We often mistake in the judgment we form of others, either for want of good information, from prejudice, or, at times from some degree of jealousy. — Our reproofs and admonitions should never be harsh or indiscreet, but always tempered with prudence and kindness; neither should we reprove any person but with a view to his amendment, and the edification of others. — God bears with us, should we not bear with the faults of others?

In a word, the great rule of the love of our neighbour consists in judging of him by ourselves, and in following that important maxim, taught us by Scripture and nature itself: *„All things whatsoever you will that men do to you, do you also to them.“* Matt. VII. 12.

### Chastity.

Chastity, according to the opinion of the holy Fathers, makes us like angels in a frail and mortal body; chastity is chiefly the ornament of the man-

ners of young people, the glory of their body and the foundation of their sanctity. We may hope for every thing from a chaste youth; for as the spirit of God cannot dwell in impure hearts, so he delights in communicating himself to chaste souls. — Preserve therefore your heart in purity and innocence; esteem the virtue of chastity, and earnestly demand it of God: it is the pearl of virtues and the happiness of your life. Without chastity we are destitute of the love and fear of God, as also of peace of mind, and the repose of a good conscience. — Remember, however, that this virtue is of a fragile, delicate nature, and may be very easily lost, whether by thoughts or desires, words or actions; it is not enough to be chaste in body, you must be chaste in heart and mind. The greatest consolation you can have at the hour of death, will be that of having passed your youth and life in purity; and it will be a dreadful subject of repentance and tears to the dying person to reflect, that for having indulged in the pleasures of the body, he has lost his soul.

### **The Means of preserving Chastity.**

The first is to resist immediately every temptation, and every impure representation presented to the mind. This timely vigilance is the best preservative against impurity. Watch over your thoughts; detest their filthy conception; turn off your imagination immediately to other objects, especially to the consideration of God's presence. Jesus Christ offers you assistance. — «Reject, says St. Bernard, a bad thought the very moment it presents itself to your mind. If you do so, it will leave you, or if it does not leave you, it will not prove hurtful, so long as you detest it. The thought which is not rejected, causes pleasure; pleasure occasions consent; consent produces the action;

from actions proceeds habit; and this last is followed by a kind of necessity, which at last draws the soul into impenitence and despair. And as the viper is devoured by the young ones, which she bears in her womb, so we suffer a spiritual death from bad thoughts, when we nourish them in our hearts.\* Profit by the advice of this great Saint, be faithful to God in the time of temptation, and beware of debating with any bad or sinful thought. Whoever debates with the temptation, is already half overcome. — Impurity, says St. Jerome, is like a serpent whose head ought to be crushed the moment it is perceived. It endeavours to creep into the heart, and if it succeed, it instantly infects the affections with a subtle and mortal poison. — St. Gregory remarks, it is kindled in a dissipated heart, like fire among straw. If it be not speedily extinguished, it breaks out into a blaze which is with difficulty subdued. — You see then, how necessary it is for you to be always on your guard.

The *second* means of leading a chaste life, is to avoid idleness. Idleness is the source of all vices, but especially of impurity. It opens a gate to a perpetual succession of bad thoughts and desires. It is the sink of impure temptations, as St. Bernard observes, and is generally successful in surprising the heart, and defiling the soul.

The *third* means is temperance in eating and drinking. St. Jerome says on this subject: „Mount Etna, mount Vesuvius, and mount Olympus, which vomit continually fire and flames, burn not with such violence, as the blood of young persons when inflamed with wine and immoderate eating . . . Why do you cast oil into the flames? Why will you add fuel to a body already too much on fire?“

The *fourth* means of preserving chastity is to shun wicked company; and all sorts of dangerous and licentious discourse: these are the snares, by which young persons are corrupted. „*Be not decei-*

ved, says St. Paul, *evil communications corrupt good manners.*“ I. Cor. XV. 33.

The *fifth* means is to avoid too intimate familiarity with persons of the other sex.

The *sixth* means is to keep watch over the eyes and to guard against wanton curiosity. „*Turn away thy face from a woman dressed up, and gaze not upon another's beauty.*“ Eccli IX. 8. — Fly lascivious pictures and images as being highly dangerous to chastity and purity of soul. — For this reason also young women ought to have no inordinate desire to see or be seen by persons of the other sex.

*7th.* Novels, plays and love poems are also a fertile source of impurity, a pest of corruption to the mind and heart. — The reading of Romances which treat of intrigues, or irreligious books, will inflict such deep wounds in your soul as may prove incurable; causing you to lose insensible not only that modesty which becomes a Christian, but likewise the inestimable gift of faith; and at length plunge you into a state of blindness and insensibility, from which probably you will never rise.

Never therefore fix your thoughts or looks upon subjects that may sully the purity of your mind and heart. — Never be guilty of any act, liberty or gesture, contrary to modesty, and never permit others to use such liberties with you. — Avoid the gratification of vanity at your looking-glass; it is much better for you to examine the state of your soul than your face. — Never amuse yourself at comedies which familiarize the eye and the ear with what is criminal. — Never divert yourself, nor walk with persons in places where the purity of your soul may be in danger, or any way exposed. Familiarity and unbecoming liberties permitted in walks and recreations are often the first, but rapid steps to the ruin of innocence. — Avoid the company o

persons, who by their manners, reading, or discourse, insinuate or teach you that evil, of which you should ever remain ignorant. „*If they flatter you,*“ says the Spirit of God, „*hear them not; they lead but to evil, and to your ruin.*“ — If you zealously cherish religion and the virtue of modesty, you will shun theatrical amusements and improper dances. From them the soul frequently receives unawares the most fatal wounds, and modesty once weakened, is ever in danger of being shipwrecked. — Never allow yourself to be drawn away by the bad example of others: but bewail the blindness which prevents them from seeing the evil they do, and the fatal consequences of which they are the cause. Such assemblies, according to the holy Fathers, are the pest of manners and the ruin of young persons.

8th. Prayer is also an efficacious means to obtain and preserve this admirable virtue. Continency is a gift of God, which he never refuses to such as implore it of him with a pure and upright heart. Demand then frequently the special assistance of heaven, and that efficacious grace, whereby you may resist all concupiscence which rebels against the spirit. Say with David: „*Create in me, O God! a clean heart.*“ Recommend yourself often to the Mother of God, the Queen of Virgins, and to your guardian Angel, especially in time of temptation.

9th. Frequent confession to a prudent and experienced director is another means of preserving chastity. With this succour we may overcome impurity, when we follow the advice of our spiritual guide. St. Augustin, bewailing the disorders of his youth, wept bitterly for not meeting with an able and experienced hand to eradicate the shameful passions which had taken deep root in his soul. Your director will render you this service, provided you lay open to him the wounds and corrupt desires of your heart. St. Jerome after mentioning

the pious and ingenious method whereby a superior delivered a young man from the most violent temptations, makes this reflection: „Had this man been left to himself: he would haven been lost; for how could he have surmounted his temptations.“

10. The tenth means is reading and meditating on such subjects as may furnish the mind with good thoughts. Think frequently of the enormity of sin, of the emptiness of pleasures which pass in a moment, and when passed, leave nothing but remorse and confusion. Meditate on the duration of eternity, which will never pass; on the justice of God, on his greatness, on his presence, etc. Call to mind death, judgment, and the torments of hell; and read often and attentively, some pious book.

11th. A powerful means of preserving chastity, is labour or occupation. St. Jerome, having retired into the desert, was there assailed by violent temptations, but was at length delivered from them. „Thanks be to God, says he; my pains and labours have procured for me the sweets of a comfortable repose.“ Therefore neglect not the advice which this Saint gives you: „Let the devil never find you idle.“ Be ever employed, according to your station in life, either in reading, writing, studying, needle-work, or in some more laborious occupation.

### On Midnight Assemblies, Dancing, etc.

It is on such occasions, as balls and midnight assemblies, that young people generally lose the fear of God, and forfeit a great share of their modesty. St. Jerome, so enlightened a director in these matters, forbad mothers to allow their daughters to be visited by light and ostentatious young men, or to talk and joke with them, lest their innocent hearts might be sullied by dange-



rous impressions. The same holy doctor accuses those persons of ignorance, who consider this point of morality as too severe.

To say that you have no bad thought, no bad intention, is an excuse generally adopted by those whose hearts are advancing towards depravation, and whose minds are swarming with impure ideas, without reflecting upon, or even being sensible of them. But though you may be free yourself from bad thoughts and temptations, you know not what passes in the mind of the persons you are with; and should their thoughts be bad, and you the culpable occasion of them, they will defile your soul. I will even suppose you to have no temptation, either on one side or the other, still I would have you not expose yourself to the danger: for is it not sinful to expose oneself wilfully to temptation, by loving the danger, or by continuing in the occasion of sin?

What shall we say of the theatre, or the exhibition of profane shows and comedies? Is there any place wherein the mind can be more distracted, the heart more dangerously affected, where a relish for prayer and the service of God is more liable to be impaired than at plays and comedies?

You will perhaps tell us, that all these things are fashionable and generally practiced in the world. — That is very true; but the customs and fashions of the world cannot justify your conduct; the more you follow them, the more you expose your salvation. Jesus Christ warns you, that the crowd and greater number follow the road of perdition: „*Enter ye in at the narrow gate: for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat.*“ Matt. VII. 13, You therefore expose your soul by following their example. — For this reason the Holy Ghost warns us so strongly against the world assuring us, that „*all that is in it, is the concupis-*

*cence of flesh, and the concupiscence of the eyes, and the pride of life.*" I. St. John II. 16.; and St. Paul says: „*Be not conformed to this world.*" Rom. XII. 2. — „*Whosoever will be a friend of this world (that is, of the fashions and idle ways of the world) becometh an enemy of God.*" James IV. 4.

If you allege that same amusement is necessary for young people, I allow it; but then their amusements should be lawful and innocent, and by no means such as are dangerous. „*Rejoice in the Lord always,* says St. Paul, *again I say, rejoice:* but then he adds, *let your modesty be known unto all men: the Lord is nigh.*" Philipp. IV. 4. — Imitate those virtuous persons, who know how to divert themselves agreeably, and always innocently. Which would you rather please, God, or the world? God who wishes to save you, or the world that seeks your ruin? What pleasure could you find in a diversion, or in company where you are ever in danger of offending God?

To conclude: let not your diversions be long: for if, instead of amusement, they serve as an occupation, they render you culpable in the sight of God. Let your amusements be pious and such as may not expose you to danger, nor be an occasion of sin to others. Choose such recreations as are innocent, and use them with moderation; such plays or exercises as are calculated to unbend the mind, and invigorate the body; but enjoy them, if possible, in your family, or with good and virtuous companions.

### Sentiments of St. Francis of Sales on Balls and Dances.

St. Francis in the 33d and 34th chapters of his *Introduction to a Devout Life*, shews the dangerous consequences of dances, and proposes the most

pressing motives to withdraw the faithful from their use. He says in the first place, "that balls and dances are things indifferent in their own nature, but that the use of them inclines so much to evil, by reason of the circumstances attending them, that the soul is thereby exposed to great danger." — Now St. Francis has no where said, that one may lawfully love danger, and wilfully expose one's self thereto. — He adds: "That.... it is always a folly to turn day into night, and to neglect what belongs to God in order to indulge in wanton pleasures: in a word, that vanity is what they carry to the ball-room, to the mutual envy of one-another; vanity which is of such evil tendency, that sensual inclinations, and dangerous and blameable connections, are the general consequences of those meetings. I speak to you of balls, as physicians do of mushrooms: the best of them are good for nothing; in like manner the best of balls can hardly be called good. Mushrooms are said to attract the poison and infection of the serpents which approach them, so these nightly assemblies generally attract the sins which prevail round about them, such as jealousies, raileries, scurrilities, quarrels and foolish affections. Besides the dress used in those assemblies, the noise and merriment, with a certain licentiousness so common in these places, disturb the imagination, and open the heart to love of pleasure. A familiar or soothing word, a look, is enough to infect the soul, which, like places frequented by serpents and basilisks, is altogether disposed to receive their poison. These frivolous diversions dissipate the spirit of devotion, weaken the good desires of the will, cool the fervour of divine love, and excite a thousand bad dispositions in the soul; for which reason, they should never be permitted, even on necessary occasions, without great precautions."

But what is meant by those necessary occasions, which St. Francis here speaks of? The Saint explains himself by calling them, «such as you cannot disengage yourself from, when prudence and discretion require it, through complaisance to company.»

Should you find yourself without any fault of yours, under the necessity of going to a ball or dance, from which you cannot altogether be excused, you must in that case make use of the wise precaution set down by St. Francis of Sales: «If you are to eat mushrooms, says that Saint, they should be well dressed, otherwise their malignity becomes a poison: in like manner, if you are under the necessity of being at a dance, it must be of short duration, and seasoned in all its circumstances with the presence of God, by a good intention to please him, and by a modest behaviour. — You must, moreover, on returning from those assemblies make some serious and salutary reflections, in order to efface the dangerous impressions which vanity and pleasure may have caused in your heart.» The following are the reflections which St. Francis advises you to make. 1st, Think that whilst you were dancing, many were burning in hell for sins committed at dances. 2dly, That many pious persons were then prostrate before God, and bewailing their sins. 3dly, Whilst you were dancing, many persons were dying in the greatest anguish, that thousands were suffering under the most painful disorders, as well in private houses as in hospitals. Do you not think that you also, one day, will have to suffer like them, whilst others shall be dancing? 4thly, That during these frivolous amusements, our Lord, the blessed Virgin, the Angels and Saints, saw you at the dance, and were displeased. *Finally*, that during the dance, your precious time passed away, the hour of your death was advancing, and that you will soon have to appear before the tribunal of God. — For a person to be allowed to dance, continues this

holy Prelate, it should be done for the sake of recreation, and not by inclination; for a short space of time, and not so as to fatigue; seldom, and not by way of occupation. But on what occasion is it allowable to dance? The just occasions of a dance, indifferent in itself, are more frequent; those of such as are prohibited are more rare; in a word, adds this Saint, dance, but observe the conditions I have prescribed you, when prudence and discretion shall direct you to this civil complaisance for the sake of the company in which you are engaged." Such is the doctrine of St. Francis of Sales with respect to balls and dances.

### Modesty in Conversation.

*"A Man wise in words,"* says Holy Scripture, *"shall make himself beloved."* Eccles. XX. 43. — To be wise in your words 1st. Never speak an immodest or indecent word. St. Paul forbids us to name any thing that is immodest; how much more to speak of immodest things with pleasure and with scandal to our neighbour? *"He who holds evil discourse,"* says the Wise Man, *"will not be able to hide his confusion, and shall not escape the judgment of God."*

Discourses, songs, and conversation which tend to excite impure thoughts, destroy modesty and innocence, by corrupting not only the mind of those who hold such discourses, but also of those who hear them. — Equally base are words of double meaning, which may be to others the occasion of bad thoughts: by exciting laughter, they defile the soul; and the more subtle and insinuating, the more dangerous they prove. A serpent concealed under the grass, is much more to be dreaded than one that is seen. — Abhor also those imprecations and oaths, which ill-bred persons so frequently make use of.

2dly, Never say any thing which is bad; on the contrary, say only what is good and proper: but be not precipitate or indiscreet in saying even good things. *«Hast thou seen a man,»* says the spirit of God, *«hasty to speak? folly is rather to be looked for, than his amendment.»* Prov. XXIX. 20.

Speak little, and hearken attentively. The Scripture assures us, that he who regulates his words, is prudent and wise, that silence which is discreet, and the result of modesty and diffidence, is a great mark of prudence. — Never speak whilst another person is speaking; and never hazard your opinion upon a subject with which you are unacquainted. These are the maxims of the Wise Man: *«Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.»* Eccles. XI. 8.

When you are in honourable company, the Holy Ghost exhorts you, 1st, To speak little, only when you are asked, and that your answer be short. 2dly, Not to assume the character of a man of wit or learning. 3dly, To hearken to others, and to ask their advice in few words, that you may learn what you know not yourself. 4thly, To be grieved when God shall be offended in your presence.

### Detraction, Calumny, Rash Judgment.

Detraction is the act whereby we make known the faults or defects of our neighbour, so as to injure his reputation. If the evil alleged be false, it is calumny; if, on the contrary, it be true, though unknown, it is detraction when it is made known without a lawful reason.

He is guilty of this sin who speaks evil of another. But a person may also be guilty of detraction by silence. If you say, for instance, If I dared to speak, I could say many things concerning that

person; but not to hurt charity, I wish to be silent: such words as these contain detraction of the most malignant kind, as they induce your hearers to think the person's character worse than it really is. — Others are guilty of detraction by affecting to compassionate the person detracted. *You don't then know?* say they. *O! what a pity! what a misfortune!* — *Such good people! so prudent a young woman! so faithful a servant—could you have believed it? such a thing has happened!* Such detraction coming from a pious mouth, is, as St. Francis of Sales remarks, like a poisoned dart dipped in oil, that it may penetrate the deeper. — In fine, a gesture, a smile, a *But*, a motion of the head, a little air of contempt or disdain, a single word, when aimed at another, is enough to make us think worse of him than we otherwise would, and is sufficient to wound his reputation.

It must nevertheless be observed, that it is not detraction to reveal another's fault, when it is done for the good of the state, for the honour of religion, for the edification of others, for the advantage of the person whose fault is revealed, or to prevent it from hurting others; provided also it be revealed to a prudent person, who can apply a remedy to the evil: it is even charity to speak of our neighbour's fault in these circumstances, and in some cases there is an obligation to disclose the truth. It would, in like manner, be a scrupulous and ill-directed charity to spare the character of a rogue and a villain, when such forbearance would be prejudicial to the welfare of the community and to the interest of public justice.

If the detraction be light, and of little consequence, it is only a venial fault; but in a matter of consequence it is a grievous sin: it is contrary to justice, charity, prudence and humility. — Detraction is also more or less grievous according to the quality, proximity, and dignity of the per-

sons of whom we speak: it is therefore a greater sin to make known the vices and faults of parents, and relatives, superiors, judges, Pastors, persons consecrated to God, Religious Orders, Bishops, Princes, Kings, Emperors, than it is to publish the faults of other persons. Such detraction lessens the essential reverence for persons of authority in Church and State, *«It is written, Thou shalt not speak evil of the prince of the people.»* The Holy Ghost enjoins us, by the mouth of the Wise Man, to have such respect for Kings, as *not to detract from them even in thought.* Eccl. X. 20., and to *humble our souls to the ancient; and to bow our heads to a great man.* Eccles. IV. 7.

False and rash judgments are the sources of detraction. We speak ill of our neighbour, because we judge ill of him. Though you see something blameable or irregular in the conduct, words or temper of a person, judge not badly of his dispositions on that account; he is perhaps in the sight of God more innocent than yourself. You discern a mote in your brother's eye, and rashly judge him, whilst you see not the beam in our own. You judge others from trifles and groundless appearances, whilst you excuse in yourself the grossest faults.

When any unfavourable report is circulated to your prejudice, or you suffer loss or damage in your property, if you know not the authors, be not too anxious in inquiring about them; and judge no one for fear of being deceived; but abandon the whole to Providence.

When the injury done by detraction is considerable, it is not enough to accuse ourselves of it in confession; we must moreover restore the reputation of the person detracted. — If what you have said against your neighbour, be false, you are bound in conscience to retract it, and to undeceive all those to whom you told the circumstances. —



You are moreover obliged to make good the loss and damage caused by your detraction.

Hearken not to detraction; for if the detractor be culpable, he who hearkens to him with pleasure, is not less so. *«The former,»* says St. Bernard, *«has the Devil on his tongue; the latter in his ears.»* Forget the evil which you hear of others, and never think of it. *«Hast thou heard a word against thy neighbour?»* says the Wise Man, *«let it die within thee. Eccles. XIX. 10.*

When you are sure that your reputation has been injured, reflect immediately on yourself, and take an exact view of your conduct. If you have given occasion to the detraction by your imprudence and bad conduct, candidly acknowledge that you deserve censure. If, on the other hand, you are innocent, and falsely accused, bear patiently the injury: God will one day make it turn to your honour and advantage. Jesus Christ was more innocent than you are; yet he was shamefully calumniated. — If, notwithstanding you have good and lawful reasons for demanding reparation in certain cases, be not hasty to decide upon the means, but advise with moderate and disinterested persons, particularly with a prudent director, and follow their counsel.

### Quarrels, Injuries, uncharitable Reports and Railleries.

Injurious words and quarrels are the source of many great disorders. They divide friends, embroil relations, disturb the peace of the soul, breed hatred and a spirit of revenge, and often cause the ruin of families. They are like a fire, very easy to be kindled, but hard to be extinguished. What benefit or pleasure can you draw from transports of rage and scandalous disputes? To indulge the heat of passion, to return injury for injury, and

reproach for reproach, is like washing out a stain with ink, it is making two evils of one. A momentary silence, a little patience, would prevent great evils, and all would terminate in peace and tranquillity. Jesus Christ, the God of peace and charity, never complained, never quarrelled and never offended any one. *«Bless them that persecute you,»* says St. Paul, *«bless and curse not. Revenge not yourselves... for it is written, Revenge is mine; I will repay.»* Rom. XII. 14.

To what a miserable state are you reduced, when you give yourselves up to the transports of rage and fury! Can you then be called a christian? You have for your direction a law of meekness and peace. Has not your Saviour suffered in silence the most unjust reproaches, injuries and accusations? What share shall you have of his glory in heaven, if you refuse to partake in his humiliations, and to imitate his patience on earth?

Beware of another pernicious vice, *viz.* listening to false and indiscreet reports. There are persons, St. Paul says: *«Who being idle, learn to go about from house to house: not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.»* I. Tim. V. 13. Such people are the pest of society, and under flattering words convey the gall of discord. Jesus Christ assures us, that *Blessed are the peace-makers, for they shall be called the children of God.* Math. V. 9. If peaceful souls, that is, those who keep peace and friendship with men, be the children of God, *«we must conclude,»* says St. Gregory, *that those who destroy it, are the children of Satan.»*

Raillery is also a very dangerous rock for youth. Persons addicted to this habit, have but few friends, because the frequent use of raillery is the bane of friendship. — Yet all sorts of raillery are not sinful: that which is used only for a good end, by way of advice and charitable correction,

or to divert a social company by entertaining wit, which gives no reasonable offence, is no sin. But if the raillery be keen, cutting and frequent, if it give offence to the person at whom it is levelled, it then becomes sinful. — To make sacred things, the ceremonies of the church, the mysteries and maxims of religion, the subjects of raillery, is an impiety. Such impious railleries are generally the marks of a depraved and abandoned heart.

If you have been so unfortunate as to quarrel; if you have uttered any injurious speeches against your neighbour, or made use of malicious raillery, which wounded charity, or cooled friendship, endeavour as soon as possible to be reconciled with him. Never forget this Gospel maxim — That you must not present yourself before God even to make your offering, much less to receive the holy communion, when you know your neighbour has any thing against you, especially if his resentment be occasioned through your fault: „*Go first,*“ says Jesus Christ, „*and be reconciled with your brother.*“ Matth. V. 23.; and, for this purpose, speak to him with meekness, kindness and humility. — Never speak in passion, anger, nor in hasty and precipitate manner. Never make an ill natured reply to the person who insults you: „*A mild word,*“ says the Wise Man, „*makes anger cease.*“ In a word, believe not easily the evil which you hear, and reveal it not to others. „*Polish your sentences,*“ says St Augustin; that is, examine them well before you pronounce them. — „*Put a lock upon your lips, and let the fear of God keep the key.*“ Eccles. XXVIII. 28.

### Friendship.

Friendship is good, dangerous, or criminal, according to the principle, motive, and object on which it is founded. Friendship, to be holy should

possess three conditions: it should be founded on virtue, it should tend to strengthen or promote virtue, and it should be regulated by virtue.

You must decline the friendship of persons destitute of virtue, or good qualifications, but especially that of persons subject to any vice. The Wise Man says, that *„The friend of fools,“* that is, of the whicked, *„shall become like to them.“* Prov. XIII. 20. — Carefully avoid every friendship that tends not to make you a better Christian; for if friendship conduce not to your edification, it may in the end become pernicious. „The best of my friends, says St. Gregory, is he who puts me in mind of my faults.“ — But, above all, abhor the friendship of those, who would solicit you to evil, and flatter or encourage you in your bad habits; such persons are false friends, mischievous to your soul, and your greatest enemies. — Avoid also the friendship of those, who, to please you, or to render you any service, scruple not to offend God. Remember well that maxim of St. Ambrose: „He who is unfaithful to God, cannot have a sincere friendship for his neighbour“ — Seek on the contrary the friendship of those who, by their advice and example, may inspire you with the love of virtue; who will not flatter your defects, but charitably admonish you when you do wrong; who, in fine, fear God and have your salvation at heart. Such friendships are true and holy, and are so much the more precious as they are rare. These are the friendships of which the Wise Man speaks, when he says: „A faithful friend is a strong defence, and he that hath found him, hath found a treasure; nothing can be compared to a faithful friend, and no weight of gold and silver is able to countervail the goodness of his fidelity. A faithful friend is the medicine of life and immortality, and they that fear the Lord, shall find him.“ Eccles. VI. 14. — When you have found such a friend, never

abandon him through levity and inconstancy; nor for any involuntary offence; for it is necessary to bear with friends. He who will suffer nothing from a friend, deserves not to have one. — To find such a true, faithful friend, it is necessary to ask him of God, for he it is who makes and gives true friends: *„They that fear the Lord, shall find them,“* as the Wise Man assures us. — Endeavour to be the first to love; for it is necessary to love, in order to be beloved; but our love must be founded on virtue, tend to virtue, and be regulated by virtue.

With regard to particular friendships between persons of a different sex, you should be on your guard and mistrust them. Such friendships are often dangerous, and sometimes criminal. To avoid so dangerous a snare, and to render your friendships holy and commendable, guard your heart, your eyes, and inclinations. Avoid too great familiarity, assiduity, particular and private conversations, preconcerted interviews etc. Without these precautions your friendship will be nothing, as St. Cyprian remarks, but a tie of ignominy, and a fatal snare to your soul.

## Lies.

A Lie is always a sin, because it is always contrary to the conscience of the person who tells it; and though it be not always a mortal sin, yet the habit of lying is a mean and hateful vice. O how detestable is the character of a liar! The sacred Scripture assures us, that God holds him in abhorrence: that *„lying lips are an abomination to the Lord.“* Prov. XII. 22. *„That he will destroy all that speak a lie.“* Ps. V. 7. — *„A lie is a foul blot in a man, and yet it will be continually in the mouth of a man without discipline: a thief is better than a man that is always lying, but both of them shall inherit destruction.“* Eccles. XX. 26, 27.

This abominable vice is the offspring of the Devil. He it was that first made use of deceit; he is the father of lies. The children of God love truth, and they who love truth, are beloved by God. — Fly therefore this vice, more especially in two occurrences: *1st.* When you say any thing of consequence regarding your neighbour. *2dly.* When you speak to a person who has authority over you, for example, to a judge who juridically interrogates you. A lie on that occasion is perjury, a crime of a very grievous nature; as well on account of the reverence which you violate, as of the fatal consequences and damage you may occasion to others. — In a word, never tell a lie deliberately to any one, not even for the sake of avoiding a great evil or punishment. Embrace truth and sincerity in all your conversation and discourse. What an amiable quality in a young person, not to dare to tell a lie! „*The just,*“ says the Wise Man, „*shall hate a lying word.*“ Prov. XIII. 5. Pray that God may preserve you from this vice, and say often whith Salomon: *My God, remove far from me vanity and lying words.* Prov. XXX. 8. The sacred Scripture (Acts V.) relates, that both Ananias and Saphira his wife, after telling a lie to St. Peter, fell dead at his feet. — Detest therefore the vice of lying, lest the divine vengeance should overtake you in like manner.

### Necessity of a good Guide and Director in the way of salvation.

The way of salvation is difficult and dangerous: you therefore require a guide to conduct you therein. „*If the blind lead the blind,*“ says the Son of God, „*both fall into the pit*“ Matt. XV. 14.; and the like misfortune will most certainly happen, and is likely to be attended with worse consequences, to a blind man who ventures by himself on a road

with which he is unacquainted. „*Woe to him,*“ says the Wise Man, „*that is alone: for when he falleth he hath none to lift him up.*“ Eccles IV. 10. For this reason the Holy Ghost so often exhorts us: *Not to be wise in our own conceit.* Prov. III. 7.; and assures us, that he who depends on his own judgment, is a fool, and that *he* is wise, who is guided in all things by the counsel of a prudent man. — Choose then an able Director, and enlightened guide, who may safely conduct you in the way of virtue, and instruct you in its maxims; who may point out to you what you ought to do, and what you are to avoid; who may bring you back, when you go astray from the road to heaven; who may teach you how to resist temptations, withdraw you from bad company, or warn you of its dangers; who may inspire you with a fear of sin, and teach you the love of God. Such are the advantages you will find under the guidance of a good Director.

Cherish the highest respect for your Spiritual Director, for he is the visible angel, by whom God speaks, and makes known to you his will. Confide in his counsels, be punctual in following his advice; and never be ashamed to declare to him your temptations, and your secret inclinations or sins. Have the same confidence in him which a child has in his father or a sick man in his physician: lay open to him all your good and evil dispositions; do nothing of consequence without first consulting him; especially when you deliberate on the choice of a state of life. — Having found such a treasure be sure not to part with him on slight motives. To go sometimes to one Director and sometimes to another indiscriminately, is by no means the way to amend our faults. Yet in the absence of your ordinary Director, you may safely have recourse to another; his absence should be no hindrance to your complying with your duty. — Should

your Director, from time to time, seem to treat you rather severely, bear it patiently, and do not abandon him for this account. Physicians who are too tender, are not the most proper to cure inveterate disorders. Should he allow you to follow your own way, he would do you a great injury, by permitting you to rush headlong to your ruin. — When he defers absolution, on account of your being in the habit or occasion of sin, it is your duty to take it in good part; he wishes to correct you that you may not abuse the Sacrament, by receiving it unworthily.

Forget not that memorable example which the sacred Scripture relates of King Joas. That King had been educated by the High Priest Johiada in the fear of God, from the seventh to the fortieth year of his age. During all that time he led a holy life, and the Scripture attributes this to the guidance of that holy Priest. *«Joas,»* according to the sacred text, *«did that which was right before the Lord, all the days that Johiada the priest taught him.»* IV. Kings XII. 2. But Johiada being dead, that unfortunate prince, no longer withheld by the wise counsels of his master, abandoned himself to the disorders of a criminal life, and drew upon himself very heavy calamities, and a miserable death. — This example shews how advantageous and necessary is the direction of a faithful and prudent guide in the way of virtue.

### Advice on Confession.

Though you may go on for some time without falling into mortal sin, yet, without frequent confession, you cannot avoid many other sins, which being made light of, will lead you, by degrees, into mortal transgressions. — You will insensibly fall into dangerous habits, or occasions of sins which you think innocent, and void of danger; and



if you are not timely admonished of your perilous state, they will draw you sooner or later into more heinous crimes. — You will be often molested with temptations, and perhaps not unfrequently with those against chastity. Now it is morally impossible to resist them for a long time, without frequent confession, and the advice of a prudent Director. Such then is a sovereign remedy against all the attempts of your spiritual enemies. *He who neglects a remedy, will fall into sickness, and from sickness into death.* — In a word, confession is an efficacious remedy against sin. It gives grace to avoid sin. It makes us renew our resolution to commit it no more. The confessor's advice awakens the penitent, and encourages him to be faithful in God's service. By declaring his temptations to his confessor, he becomes acquainted with the means of resisting them: beside, the humble declaration of temptations is a great help towards overcoming them. «Sin, says St. Bernard, is cured as soon as it is declared, but it increases by silence. If it be discovered, from great it becomes small: if it be concealed, it becomes greater. How blind is that man to his spiritual interest, who frequents not the Sacraments!

If you be in the habit of sin, and have frequent temptations to encounter, confess every month. But if you aim at perfection, you should confess oftener, and especially when temptations are more violent. — Do not imitate those who never think of confession till they have yielded to some temptation. «*Before sickness,*» says the Wise Man, «*take a medicine.*» Eccles. XVIII. 20. Is it not a folly, to think only of a remedy when you have fallen into a mortal disease, when the same remedy, if taken in due time, might have prevented it? — Beware also of following the example of those who, instead of rising immediately after their fall, multiply their crimes, and neglect confession, either

through fear and shame, or because they think they may wait till some great festival occur. This delay is the cause why many relapse into the greatest disorders. If unfortunately you have yielded to temptation, you are not to lose courage on that account, but to rouse yourself immediately, and take occasion from your fall to become more vigilant in future. — The Devil will raise many obstacles to dissuade you from confessing your sins. There is no artifice he will not employ to deter you from confession. But, for God's sake surmount all these obstacles, and consider all thoughts which tend to withhold you from the Sacraments, as the most dangerous temptations of the enemy.

Make a general confession before your first communion, and when you are about entering on a state of life. If you have been so wicked as deliberately to conceal any mortal sin, you must in that case repeat all your confessions made from the time you were guilty of such a fault, because from that period they were all sacrilegious.

If you are subject to scruples, perplexity and troubles of mind, you must adhere closely to the advice of your Director on this head. It is a temptation and trick of the enemy, to make you imagine that you do not sufficiently explain yourself, and that your Director is ignorant of the state of your conscience, and is therefore deceived. It is absolutely necessary, whatever it cost you, to submit to all that he shall enjoin. You risk nothing by submission, but you risk all by refusing to submit.

Having made a full and sincere declaration of your sins, either in a general or particular confession, and resolved to amend for the future, it may happen that the sins which you confessed, return to your mind, and cause regret and remorse: this is a good sign, and, provided your confession be good, there is no reason for alarm, nor are

you to repeat it. Sin, though pardoned, is a frequent subject of remorse to good and pious souls. David, Magdalen, and St. Peter received the pardon of their sins; yet their sins were ever present to their minds, and they bewailed them without ceasing: such indeed are the genuine sentiments of a penitent heart. After falling into sin, we should pass the remainder of our lives in the holy exercise of penance.

### On the holy Communion.

Jesus Christ has, through an inconceivable excess of love, bequeathed to us his precious body and blood in the adorable Sacrament of the Eucharist, to feed and nourish our souls, to preserve us in grace and to conduct us to life everlasting. The holy Eucharist is, therefore, of great efficacy towards our sanctification; and if you are sincerely desirous of saving your soul, you should use your utmost endeavours to dispose yourself to receive it frequently and worthily. *Unless you eat my flesh and drink my blood, says Jesus Christ, you shall not have life in you.* John VI. 54.

From this inexhaustible source you may derive an abundance of spiritual helps for your sanctification. Do you seek for wisdom? You there partake of the fountaın of Eternal Wisdom. Do you desire purity? You there receive the God of Purity. You stand in need of grace, and you receive there the Author of all Grace. You require strength to encounter temptations and dangers; and you partake in this Sacrament of the Bread of Life, the bread of the strong. Reject not, therefore, this grace of your divine Saviour, who, as a pledge of his unspeakable love, thus gives himself to you

Though we cannot prescribe a general rule for all with respect to frequenting this Sacrament, yet we may safely say that, in general, it is adviseable to communicate monthly. Should you confess of-

tener, follow the advice of your Director with respect to communion. — The Church exhorts us to a frequent participation of the bread of life. But as health consists not in eating often, but in profiting by what we eat; so, in like manner, sanctity consists no merely in communicating often, but in profiting by this Sacrament.

Beware of communicating unworthily, or in a state of mortal sin: for such a sacrilege might be followed by the severest of God's judgments. „*He that eateth and drinketh unworthily, eateth and drinketh judgment to himself*“ says the Apostle I Cor. XI. 29. — How horrified do we feel, when we reflect on the sacrilege committed by Judas, and on the fatal consequences of his unworthy communion! The Gospel informs us that, as soon as he had communicated, the Devil entered his heart, and he soon after betrayed and delivered up Jesus Christ. He then fell into despair, and put, an end to his own life. A disciple of Jesus Christ, an Apostle driven to despair, and lost for ever! — Saint Teresa assures us that the holy Eucharist was her greatest support in all her persecutions and sufferings. In it she found a source of consolation, fortitude and repose. Go then often to Jesus Christ, who ardently wishes to be united to your soul. But prepare yourself beforehand.

Beg of God on the preceding evening, and at your morning prayers, grace to receive this august Sacrament worthily. Let your mind and heart be occupied in thinking thereon, and say to yourself with David, when he was preparing to build a temple to God: „*The work is great; for a house is prepared, not for man, but for God.*“ Paralip. XXIX. 1. Yes, it is for Jesus Christ, your God, you are preparing a house in your soul; you must then prepare such a dwelling as may be worthy of him. — Spend a competent time before your communion in considering the greatness of the action

you are about to perform. Confess your unworthiness to receive our Lord, not only on account of his greatness and sanctity, but also on account of your nothingness and sins. Say with Salomon, after he had built the temple: *Is it credible then that God should dwell with men on the earth?* II. Chron. VI. 18. — Beg pardon of Jesus Christ for your sins, saying with St. Peter: *Depart from me, for I am a sinful man, O Lord.* Luke V. 8. — Admiring his goodness in coming to visit you, say with St. Elizabeth: *Whence is this to me, that my Lord should come to me?* Luke I. 43. — During the happy moments, in which you possess your Saviour, lay before him the necessities of your soul. Say with the sick man in the Gospel: *Lord, if thou wilt, thou canst make me whole.* Matt. VIII. 2.

### Dressing; Modesty in Attire.

Our clothes are the consequence of sin; we ought therefore to wear them in a spirit of penance. They are the spoils and remains of animals, let us then be penetrated with sentiments of humility. They are moreover the effects of the goodness of God who gives them to us; let us then dress ourselves with sentiments of love and gratitude to God.

Whilst you are dressing yourself, attend to the presence of God, and avoid all curious and immodest looks. Beware of every act of indecency, and never appear before any of the family, or others, without being modestly covered. Such was the attention of St. Charles to this point, that he is said never to have allowed his naked foot to be seen by any of his servants or attendants. — Seek not in your clothes to satisfy a curious nicety, and do not affect to conform to all modes and fashions. „*Be not conformed to this world.*“ Rom. XII. There are fashions which are innocent; these you may follow: but there are others which savour of effe-

minacy, luxury and pride, and are called the fashions of the world: these, whatever be your condition, you cannot in conscience adopt. Young persons must avoid affectation in dressing themselves, and in the use of the looking-glass, strictly attending to the rules of necessity and decorum. They should not ask of their parents what is above their rank and condition in life, but content themselves with a decent appearance, and a neatness devoid of affectation. Slovenliness is a fault and a mark of sloth. «Jesus Christ,» says St. Bernard, «loved the poor, but not the slovenly.»

Dress yourself with modesty and simplicity. Vanity, luxury of dress and finery are extremely dangerous to purity. To adorn your body with the vain pomps of the world, is in some manner to renounce the religion of Jesus Christ. In Baptism you have renounced the Devil and all his pomps; and you received not the character of a Christian, but upon this condition.

If you be a person of quality, you are allowed to dress according to your condition; but you are not for this reason allowed to appear in a vain show of pomp and extravagance. Never make use of paint, or any other false ornament; such foolish vanity is displeasing to God. «Though you are a Princess,» said St. Hilary one day to a lady, «you are still a Christian; dress yourself then as becomes a Christian and not as a Pagan.»

«*Turn away the face,*» says the Wise Man, «*from a woman dressed up, and gaze not upon another's, beauty.*» Eccles. IX. 8. Say on the contrary, with holy David: «*Turn away my eyes, O Lord, that they may not behold vanity.*» Ps. CXVIII. 37. A young woman who only dresses herself up with the view of pleasing you, deserves not your esteem; she should please you by her virtue, not by her dress.

If it be a duty incumbent on young women to avoid scandalizing you by their vain and superfluous ornaments, on your part beware of scandalizing them by any affectation in dress.

Saint Collette was as much afraid of being seen, as others are fond of appearing in public. Hearing one day some words in commendation of her beauty, she blushed and hastened to prostrate herself. «Alas! my God! said she, whilst the tears poured down, will not this beauty, which thou hast given me, be fatal to my innocence, by the loss of some souls? Though I myself should be innocent, will not others, O Lord, by looking at me, be guilty in thy sight?» Collette from that day never appeared in public company, and endeavoured moreover, to deface her beauty, that it might no longer be to others an occasion of sin. Her face became withered, and totally changed, and bore only the marks of austerity and penance. The more effectually to conceal herself from the eyes of the world, she entered into the religious Order of St. Clare. — What confusion causes this example to those young women, whose sole view in their dress and finery, is to be seen and admired for their beauty!

### On Reading good Books.

Piety and the love of God are like a fire which must be supported by pious thoughts and affections: and whence proceed these pious thoughts and affections, but from spiritual books? — The wonderful conversion of St. Augustin originated in reading a book called *Hortensius* which treated of wisdom; it was forwarded by the example of two courtiers, who, after reading the life of St. Anthony were so penetrated as to retire from the world; and was completed by a passage from the New Testament, which a voice from heaven com-

manded him to read, in these words: *Take and read.*

To read with profit you should never read through curiosity, but with the view of being instructed in your duty. Begin by raising your mind and heart to God, and beg his light and grace to enable you to profit by what you read. — Read with reverence and respect, because it is God who speaks to you in holy books. When we pray, we speak to God: but when we read a good book, he speaks to us. — Read in a regular and orderly manner, that is, from the beginning to the end of the book. — Read little at a time, but with attention: reflect upon what you read, in order to draw good resolutions from the subject, and beg Almighty God's grace that you may put those good resolutions in practice. — Read often, that is to say, every day or at least frequently in the course of the week, especially on Sundays and Holidays.

The most useful books are, *The Imitation of Christ*, the *Spiritual Combat*, the *Introduction to a devout Life*, the *Lives of the Saints*, histories from Holy Scripture, and others, according to the advice of your Director.

Never look into bad books. The greatest part of them are generally disguised under some artful cover of eloquence, or composed with a certain degree of delicacy and refinement, that under those subtle disguises they may more effectually conceal the poison which is conveyed to the soul. — These books are all such as are subversive of that respect which is due to religion and holy things, or in contradiction to the decisions of the Church. — Such as treat of lewd and lascivious subjects, of profane love, and romantic tales. — Should you unfortunately have any such books in your possession, do not keep them, nor give them to others. A bad book in your possession, is a



serpent which will wound you mortally, when you least think of it.

It is useless to allege that those books are composed with taste and judgment, that they display great elegance of style, and purity of language, or that you find them amusing and agreeable. St. Augustin answers to all this: "That it is nothing but an artifice of the Devil; that by reading these bad books, we learn, not to speak well, but to become vicious, to think of evil, and to commit it without restraint." You may learn eloquence far better elsewhere, than from such poisonous sources. O fatal eloquence, not to be acquired but at the hazard of salvation, at the expence of faith and modesty! A man must be blind to give credit to books composed by a set of dissolute and abandoned people, in contempt of so many excellent works, written by the brightest geniuses, by the greatest Saints, and dictated by the spirit of God.

### On Conversation.

By pious conversation, the mind is insensibly and sweetly formed to virtue. The good example of others causes impressions which imperceptibly attract our attention. Hence we naturally imbibe their maxims, we learn to speak like them, and to practise the virtues of which they set us the example. A noble soul feels a secret confusion at being surpassed in virtue by her equals: for which reason, the Wise Man gives us this important advice: *"Be continually with a holy man, whomsoever thou shalt know to observe the fear of God."* Eccles. XXXVII. 14.; and *He that walketh with the wise, shall be wise.* Prov. XIII. 20.

Converse with those who surpass you in age and experience. *"Seek,"* says the Spirit of God, *"the company of the wise and experienced,"*

*and join thyself to their wisdom.*” Eccli VI. Converse with those of your sex, age and profession who are in the habits of virtue. “Choose, says St. Jerome to Nepotian, companions whose conversation may be nowise injurious to your reputation, who are far richer in their virtues than in their dress; who are not so solicitous to shine in splendid attire, as to carry about them the marks of modesty and decorum.” Search for such of your sex, as are of this character; set value upon their society; be zealous of improving by their modesty and piety, and by a holy emulation endeavour not to be outdone by them in the service of your Creator. — Be assured, that if you frequent the company of libertines, and of persons void of morality and religion, you will be inevitably lost. — If you be unfortunately engaged in any dangerous friendship or connection, abandon it. An attachment to any companion destitute of virtue is a mortal poison to your soul.

### On Work and Employment of time.

There are few vices which derive not their origin from idleness. The Holy Ghost himself assures us, that *“Idleness teacheth much evil.”* Eccles. XXXIII. 29. — Hence what a swarm of disorders, what ignorance of useful and necessary truths, forgetfulness of God, and of salvation! Hence dangerous visits, debauchery and licentiousness; hence bad inclinations, which grow in the heart like pernicious weeds in uncultivated ground, which the hand of the gardener neglects to root out. Hence, in a word, that fund of sloth and indifference for all good, which unfits them for education. *“How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: and want shall come upon thee as*

*a traveller, and poverty as a man armed.*” Prov. VI. 9, 10, 11.

That you may be preserved from the baneful influence of this vice, consider that all mankind are born to labour. What reason can you have to exempt yourself from a law, which from the beginning of the world nobody is dispensed from?

If men are obliged to labour during the whole course of their lives, they are more strictly bound to do so while young; because if at this age they are not employed in suitable occupations, they contract vices which generally abide with them till death; and because the season of youth is best adapted to the improvement of the mind. This time once lost can never be repaired; time lost returns no more.

Reflect on the regret you will one day feel for having neglected your youthful days, when you shall find yourself without resources, without education, without experience in business, without a settlement in life. — If you lose your time, the account you will have to render at the tribunal of God, should make you tremble. At that awful trial, your whole life will be laid before you, and the first thing demanded of you will be, the manner, in which you have spent your youth. God, the sovereign Judge, will then lay before your eyes the whole train of disorders which followed from this loss of time, the ignorance it caused; the crimes and sins, into which it precipitated you, and all the advantages of which it deprived you. What will be alleged against these accusations? and what will be the sentence which awaits you? — How many souls, at this moment in hell, acknowledge the cause of their damnation to be no other, than that of having misemployed the time of their youth! Be wise at their expense, and learn from their example, to avoid the misfortune into which they have fallen.

I therefore conjure you, my child, by the love you ought to have for your soul, to fly idleness as one of the greatest obstacles to your salvation, to apply yourself diligently to what is enjoined you; to what you ought to learn, and cheerfully to embrace the labours and exercises suitable to your youth. — Be always doing something that may occupy you in a manner becoming your condition; such as reading, writing, work, study, prayer, or any other useful exercise. Follow the advice of St. Jerome: “Live in such a manner that the Devil may always find you employed. Regard not your labour or occupation as a painful task, but as a pious exercise enjoined you by God, and as a means of salvation. Offer it to God in the morning and at the commencement of each action; beg of him to give it his blessing, that it may succeed to his greater honour and glory.” — During your occupations, fail not to entertain yourself with good thoughts, by raising your mind and heart to God, that your labour may be meritorious in his sight. Comply faithfully with what is commanded you, and in all your occupations act conformably to the will of those who are invested with any authority in your regard. You may sing spiritual canticles, as St. Paul exhorts us, during your labour; but beware of all profane and licentious songs.

**You ought never to be ashamed of doing good.**

How many souls has the enemy of mankind destroyed by false shame, and by the fear of, *What will others say?* To guard yourself against this dangerous rock, make use of the following reflections. — 1st. What are you to be ashamed of in the service of God? It is reputed an honour to serve an earthly prince; and should you be ashamed of serving the King of Heaven and Earth? We are to be ashamed of nothing but what is bad and

contemptible? — 2d. Of whom are you afraid? Only of wicked and worldly-minded men. But should the talk of fools and the reproaches of corrupt and abandoned men, hinder you from serving God? If they despise you, it is because they hate virtue; *„for the service of God is hated by the sinner; fools hate them that flee from evil things.“* Prov. XIII. 19. Should you be concerned at what fools and libertines may think of you? — 3d. If you be influenced by the esteem or regard of the world, why not seek the esteem of the virtuous part of mankind? The world ought to know that you practise virtue, because it is your duty to give good example to all. *„Let your light so shine before men, says our Saviour, that they may see your good works, and glorify your Father who is in heaven.“* Matth. V. 16. — 4th. Call to mind that terrible sentence of the Son of God: *„Whosoever shall be ashamed of me, and of my words, of him shall the Son of Man be ashamed, when he shall come in his glory.“* Luke IX. 26. My God! what a punishment, to be forever excluded from the number of thy chosen ones! With what confusion will those be covered at the day of judgment who shall have been ashamed of thy service!

Beseech God to fortify your mind and heart against this destructive shame; accustom yourself to do good freely, and without being concerned at what others may say or think of you. Despise their contempt; set at nought their derision. Let fools jeer and talk; disregard all their attempts, that you may do your duty, please God, and save your soul.

### Artifices of the Tempter to draw youth into sin.

The Tempter conceals from them the heinousness of the evil, which he wishes them to commit.

— He magnifies the pleasure to be found in sin,

and makes it appear more gratifying than it really is. — He heightens the difficulty of resisting their propensity to evil, and represents it as insurmountable.

O, how deceitful is Satan in these three snares! For the evil of sin is greater than all other evils. — The pleasure accompanying it lasts but for a moment, and is followed by regret, remorse, and frequently by despair. — The pain and difficulty of resisting our evil inclinations are not of long duration; and, when the temptation is surmounted, they are succeeded by joy and consolation, and they are recompensed with heavenly rewards.

The Devil draws young people into temptation by suggesting this thought: I will confess the sin, do penance and obtain pardon for it. — You are then wicked, because God is good? you offend him because he is merciful? What temerity! What a heavy punishment must await the sinner for such an outrage!

The Tempter, after having seduced young people, persuades them that it is impossible to resist future temptations, that, by this persuasion, they may wholly, and unreservedly abandon themselves to evil. But do you not know, that God's mercy is infinite; that your Saviour has shed his blood to redeem your soul from sin and death; that he stretches out his arms to receive you; that he invites you to his embraces, like a tender father, ever ready to receive his repentant child; and that, if so many persons, both younger and weaker than you, have risen from sin, and have been saved, you certainly can do as much as they? — Prayer, frequenting the Sacraments, and faithful adhering to the advice of a good Director, will infallibly preserve you from all those snares of the enemy.

Be courageous and patient in temptation, and rest assured, that God's grace will not be wanting;

he will give you strength to overcome all difficulties. The greatest Saints have been tempted in the same manner, and more severely than you. When St. Paul begged of God to be delivered from temptations, he received this answer: *My grace is sufficient for thee; for power is made perfect in infirmity.*" II. Cor. XII. 9. What merit could we derive from virtue, had we no temptations or difficulties to encounter in practising it? — Do not lose courage for having been once overcome. What unaccountable weakness, for being once overcome, to surrender without resistance to the enemy! After receiving one wound to submit to receive hundreds! — After losing the grace of God by sin, to continue to provoke him by a succession of crimes; instead of appeasing his wrath, by speedily bewailing your fall, and recurring to his divine mercy! The regret for having yielded should encourage you to resist more manfully in future trials; and your past faults should make you more watchful and cautious. Thus you will reap advantages even from your errors and misconduct.

St. Jerome was attacked with violent temptations; and it was in his youth that his fidelity was more particularly put to the test. — After spending some time in the world, he went to Jerusalem to visit the holy places; thence he retired to the desert, where he took up his abode for some years. During this time, notwithstanding his austere life, he was attacked with frequent and horrid temptations of impurity. In his letter to Eustochium he expressed himself in these terms: "How often in this vast solitude, which the scorching heat of the sun renders insupportable, do the thoughts of lustful pleasures assail my mind! How often have they sullied and troubled my imagination! The grief and bitterness which overwhelmed my soul, caused me to seek for the most remote places, wherein I might combat my temptations and bewail

my sins. My body already hideous to behold, was covered with a hair cloth: my tears and groans ceased not night nor day. I had no other bed than the bare ground, no other food or beverage than that of the solitaries in this desert, whose only drink is water, and whose sole food is raw herbs, even in the time of sickness. In this frightful wilderness, to which I have condemned myself to avoid the torments of hell; in this frightful wilderness, I say, though destitute of all other company, than that of scorpions and wild beasts, I often found myself, in imagination, in the assemblies of Roman Ladies. My long fasts made my countenance pale and emaciated: my mind, notwithstanding, was harassed with lustful and unruly desires. In a body scarce able to support itself, and in a flesh already lifeless, I found the flames of impure pleasures alive and vigorous. — In this deplorable condition, I cast myself at the feet of Jesus Christ; I watered them with my tears, and surmounted the rebellions of the flesh by many weeks' abstinence; and it often happened, that I passed whole days and nights in weeping and imploring the assistance of Heaven, not ceasing to pray and to strike my breast, till the temptation and tempest were past, and till God had restored me to quiet and repose. And as God is my witness, after shedding many tears; after long perseverance in prayer, with my eyes lifted up to heaven, I at length perceived such sweet repose in my soul, that I often thought myself in the company of angels."

How well calculated is this example to animate you to resist temptations! It teaches you. *1st.* You are not to be surprised at finding yourselves tempted, since this great Saint, notwithstanding his mortifications, sustained such violent combats. *2dly.* It teaches you, when tempted, to have recourse to mortification, to retirement, sighs and tears, as



also fervent and constant prayer. *3dly.* It shews you the joy and consolation which God imparts to such, as courageously and perseveringly resist temptations.

### Maxims to be adopted by Christians.

Have always before your eyes the maxims of Jesus Christ. It is upon these holy maxims and sacred truths that you are to be judged. Imprint them in your mind, and let them be ever the rule of your conduct. The following are those which I exhort you to read often, as being of the greatest importance.

1. *Sin is the greatest of all evils.* Mortal sin offers so great an injury to God, that all men and angels together can never repair it. It does more harm to man than all things else beside. It makes him lose the grace and friendship of God, draws down the divine indignation and punishment, causes him to lose heaven and his soul, and puts him in a state of eternal reprobation, that tremendous state, to which God may for ever abandon him, as he has done many others, who are a prey to those flames, which his justice has decreed in punishment. Can any evil be comparable to this? — The pious Queen Blanche, Mother of St. Lewis King of France frequently adressed her son in the following words: „My son, though I love you with the tenderest affection, I would rather see you dead at my feet, than see you commit a mortal sin.” That young Prince profited so well by this salutary admonition, that he never was guilty of a grievous fault. Have therefore a greater horror of sin, than of all the evils in the world.

Dread even the venial faults, because a venial sin is always a great evil. It is indeed true that venial sin does not make us enemies of God; but it diminishes his love and regard for us: it does

not deprive us of sanctifying grace, but it disposes to the loss of it: it does not kill the soul, but it makes it faint and languid, and when made light of, leads, insensibly to death. To be in the habit of committing deliberate venial sins, is to walk on the brink of a precipice; one fall is sometimes enough to precipitate us to the bottom. For this reason the Holy Ghost admonishes us, that *“he that contemneth small things shall fall by little and little.”* Eccles. XIX. 1.

2. An efficacious means recommended to us by the Holy Ghost for the avoiding of sin, is serious meditation on our last end. *“In all thy works, remember thy last end, and thou shalt never sin.”* Eccles. VII. 40. Death will be the term of our life; Judgment will determine our lot for eternity; Heaven will be the reward of the good, and Hell is to be the punishment of the wicked. — Meditate seriously on these truths, and you will save your soul.

3. The Law of God, the Example and Doctrine of Jesus Christ, and not the world, ought to be the Christian's Rule. It is a maxim very prevalent in the world, that we should do as others do. This is a most false and pernicious maxim. God, not the world, is to command. The world is filled with errors, that deceive us daily in the affair of salvation; but God is truth itself, and cannot deceive us. He has given his Law for our guide, his Church to teach us his holy Doctrine, and the examples of Jesus Christ and of his Saints, to animate us in his service. This is the only rule we are to follow. *“Who shall never err, says St. Jerome, by following him who has declared himself to be the way, the truth, and the life. He who follows the law of God is not deceived, but secures his salvation. He who follows any other rule, goes astray, and is lost.”*

### Respect to be observed at Church.

The Church is the house of God, and his abode amongst men. We enter not into the palaces of kings without feeling an impression of awe. What then ought to be our reverence and respect when we enter into the house of God! — Every thing you see in the Church bears the marks of sanctity, and inspires veneration. The holy water you take on entering should put you in mind, that here you are to purify your soul, and to beseech God to cleanse it from the filth of sin. The pictures of the saints should remind you of those great servants of God, who, after serving him faithfully on earth, now render him incessant homage in heaven. The holy Tabernacle should make you reflect, that Jesus Christ is there seated as it were on his throne, in quality of your God and your Judge. — How can you indulge a spirit of dissipation in a place where you are surrounded by so many pious objects? Respectful behaviour at Church is the surest mark of purity and religion. — The holy sacrifice of the Mass, above all other objects, calls for your reverence and respect in the temple of God. The Mass is, of all acts of religion, the most august, and the most sacred.

St. Ambrose, Bishop of Milan, was animated with a truly Christian and pious zeal, on seeing a lady in gaudy and unbecoming attire enter the Church. He asked her where she was going. „I am going, said she, into the temple of God.“ — „One would rather suppose, replied the Saint, you were going to a dance or a play. Go, sinful woman! added the holy Bishop, retire and bewail your sins in secret, and come not to insult God in his house by your vanities and ostentation.“ We ought to be penetrated with holy awe on entering the Church, and come only to bewail our sins, and to adore God. The Lord forbade the Jews to enter

his temple without fear and trembling. „*Tremble*,“ says he, „*in my Sanctuary*.“

### On the Respect due to Priests.

An outrage, which is offered to his priests, is treated by Almighty God as an outrage offered to himself: and accordingly our Saviour speaking to them, says: *He who despiseth you, despiseth me.* Luke X. 16. — And for what reason? „Because,“ says Saint John Chrysostom, priests belong in a special manner to God: they are his vicegerents and ministers.“ Jesus Christ is our Pastor by excellence, our Teacher, the Bishop of our souls; he is the sovereign Sanctifier and Priest eternal. Priests of the new Law partake with Jesus Christ of this great dignity. — Priests have received power from God to teach all men, from the king to the lowest of the people. „*We are*,“ as St. Paul says, „*ambassadors of Christ, God as it were exhorting by us.*“ II. Cor. V. 20.

Yet how are God's ministers sometimes treated? „O ungrateful Christians,“ exclaims St. John Chrysostom, is this then the return for the services they do you? Was it not by the hands of priests, you were made Christians? Is it not by their ministry you receive the remission of your sins, and your reconciliation with God? Do not the priests offer sacrifice for you; do they not communicate to you the Body and Blood of Jesus Christ; do they not instruct you; do they not distribute the bread of the divine word to your children; do they not announce to you the kingdom of God; do they not pray for you, and open for you the kingdom of heaven?

Terrible, indeed, will one day be the punishment of priests and persons consecrated to God, if their life correspond not with their obligations. Yet this does not authorize you to treat them with

contempt: you should on the contrary, conceal their defects, and say nothing to their prejudice. Of this tenderness in their regard, Jesus Christ himself has given us an admirable example. He was well assured of the malicious designs of Judas; yet he ceased not to honour him; and even when the perfidious wretch betrayed him into the hands of his enemies, our divine Saviour embraced him, and addressed him by the title of friend; all which, as St. Ambrose observes, was to denote the respect which Jesus had for the apostolic and priestly character, with which Judas was invested. — Though we meet with a priest who seems to belie this character, though he should even appear as unworthy of it as Judas himself, he is still God's minister; and should you be so daring as to infringe his lawful rights, his honour, his ministry, or his person, God is highly offended. — It is for this reason that Almighty God inflicts such frequent and exemplary punishments on those who despise them. The Jews were often chastised by God, and severely punished with captivity and slavery in Babylon for the term of seventy years; and this, as the sacred Scripture informs us, because they contemned their priests.

Contempt of the priesthood leads to the greatest licentiousness, to disregard for religion, to heresy and atheism. — But the most dreadful punishment which God inflicts upon such as deride his ministers, and condemn his priests and pastors, is when he abandons them to blindness and a reprobate sense, and permits them, by a tremendous effect of justice, to die without Sacraments, or any other spiritual succour.

Cherish therefore great respect for all persons consecrated to God, and especially for your pastors. You stand in great need of them for your spiritual necessities during life, and much more at the hour of your death. Be careful to avoid whate-

ver they forbid; follow their advice, and adhere to what they inculcate.

Ozias, King of Judah, aspired to a share in the priestly functions, and would offer incense on the altar. For this the high-priest Azarias reprimanded him, saying: „It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, who are consecrated for this ministry. Go out of the sanctuary: do not despise (*our counsel*); for this thing shall not be accounted for thy glory by the Lord God.” (2 Paralip. XXVI. 8.) The king resisted the high-priest, and added threats to his resistance; but God punished him that moment, covering him with a shameful leprosy, which afflicted him as long as he lived. — It was a frequent saying of the emperor Constantine, that were he to see a priest or any other person consecrated to God fall into a fault, he would immediately cover it with his imperial cloak. — Though St. Anthony was honoured by great princes and emperors of this world, such was his profound respect for the sacerdotal character, that whenever he met with a priest, he failed not to prostrate himself before him, and did not rise, till he had received his blessing. — The great St. Francis of Assisi held the priesthood in such profound awe and veneration, that he never could be induced to receive that dignity.

### Games and Diversions.

Recreation is necessary for all who are employed in much labour or in serious study. Recreation taken in an innocent way, and with moderation, is very proper for young people, and adapted to their age. Play and diversion are, therefore, no impediments to virtue; but to be innocent, they must be properly conducted, as to their time, manner, nature, and end.

If too much time be spent in diversion, it is no longer a recreation, but an occupation. Such pastime is not calculated to unbend the mind, but to distract it; instead of fitting us for labour, it diminishes our strength, and is prejudicial to health. When diversion is necessary, never choose that time which is allotted to study, labour, or the particular duties of your state and calling, to prayer or the service of God: for this, instead of diversion, would rather deserve the name of disorder.

With regard to the manner, you must not suffer yourself to be hurried away by an unbridled passion for play and diversion; amuse yourself then with moderation: and beware of offending God, while at play. Carefully avoid all swearing, quarrelling, and the transports of anger and passion; for these are the marks of an ill-tutored mind. Avoid cheating and lies; and never deceive any one at your play. Banish from your recreations and diversions all loose speeches, and words of double meaning, and indecent airs and songs, of which every Christian possessed with the fear of God has a horror.

With respect to the nature of plays and diversions, two circumstances ought to be attended to. *1st*, Never to play but at lawful and innocent games. — *2dly*, It is much more advisable to play and seek amusement in our own family, than in large assemblies; because such assemblies are generally dangerous.

As to the motive or end of play, it ought to be to unbend the mind, and support health, that we may afterwards be more fit for labour and the discharge of our duty to God, and the obligations of our calling and state of life. How reprehensible is the man that can find nothing to do, but to play and amuse himself! God did not place him in this world to divert himself; but to labour, to do penance, and to gain heaven. — By these important

rules all games and diversions should be regulated. To these may be added this, not to play with wranglers and wicked men, nor in suspected places, nor against the will of your parents, pastors and masters. If you play for money, let it be for a small sum, and that merely for the purpose of enlivening the game: and never to the prejudice of what you owe to your family and the poor.

Be cautious then of setting your affection on amusements. This passion would destroy every sentiment of piety, and draw you into the greatest disorders. This unbridled affection proceeds at length to total insensibility and blindness. To find pleasure and diversion in losing one's soul, reputation, time, and property is something worse than blindness; it is a madness, a kind of enchantment, which every reasonable person considers as a crime.

### **On Meals. — Intemperance in Eating and Drinking.**

Remember that God is present at your meals, and has his eyes fixed on you. — The table should be blessed by saying grace before meals; and this in imitation of our Saviour, who in taking bread at the last supper blessed it with thanksgiving. — You must be temperate at your meals; regulate the hour of your meals as far as circumstances will permit, and eat not at every hour to gratify the fancy and caprice of your appetite. — You must be careful not to indulge yourself in delicacies, but to be content with what is set before you. Should it not be to your taste, call to your mind the bitter draught which our Saviour tasted, when on the cross, and make the sacrifice of your sensuality. — You are not to eat to excess. Excess in the use of food weakens the powers both of



body and mind, agreeably to that saying of an ancient: «Gluttony has destroyed more than the sword.» — You should not eat with eagerness, and precipitation. Greediness is a mark of ill breeding, and shews a want of self controul.

During your repast you should entertain pious thoughts, from time to time raise your heart to God, and deprive yourself of something from a spirit of self-denial. There are many persons far more virtuous, who have not even what is necessary for their subsistence. — If you have but little, and not sufficient to satisfy your appetite, call to mind the fast of the Son of God, who passed forty days and forty nights in the desert without taking any food, purely for the love of us. Set before your eyes those servants of God of both sexes, many of whom, though of a tender constitution, spend their whole lives in fasting and penance. — When you are with company, either at home or abroad, observe the three following admonitions which the Holy Scripture sets before you. *1st*, «Art thou set at a great table? be not the first to open thy mouth upon it.» *2d*, «Use as a frugal man the things that are set before thee: lest, if thou eatest much, thou be hated.» *3d*, «And if thou sittest amongst many, reach not thy hand out first of all, and be not the first to ask for drink.» Ecclesiasticus XXXI. 12, 19, 21. — Avoid detraction when in company; and when you meet with a detractor, or scurrilous person impose silence on him, if you have any authority; at least hearken not to him, or retire, if civility and good manners permit.

Beware of giving yourself up to drinking. When we drink to excess, we lose our time, health, reputation, the fear of God, his grace and our souls. A drunkard is capable of the greatest crimes, and is generally a slave to many other vices. Watch, therefore, over yourself; for nothing is more dangerous than to accustom yourself to little excesses.

— There is in deed a wide difference between the act and the habit of drunkenness: one may be accidentally drunk without being a drunkard. The holy Patriarch Noe fell once by surprise into drunkenness, without being a drunkard.

After meals never forget to return thanks to God for his benefits. You would take it amiss, if a poor man were not to thank you for an alms, which you are bound in charity to give him: why then do you not give thanks to the Lord for that food and refreshment, which, without any obligation on his side, he so liberally bestows on you? Take it then with the view of serving the Lord, and as a necessary support in your daily labours, and occupations; but beware of employing the strength which God gives you, in offending him.

King Assuerus, a heathen, once made a most splendid entertainment for the Lords of his kingdom; and the sacred Scripture commends him, because no person at his table was compelled to drink. — St. Monica, mother of St. Augustin, was, during her youthful years, nearly lost by a fatal propensity to wine. This she began to indulge at the age of about twelve years, and often watched for opportunities of taking it secretly; but a servant maid observed her, and chid her for so shameful a practice; upon which young Monica was seized with confusion, and wept bitterly for her fault. She also confessed it, which hitherto she had not courage to do, and never more relapsed into so criminal a practice: after this she led a life of exemplary piety, and became a great saint.

### Important Advice to Scholars and Students.

The first object which the scholar should have at heart, is his duty to God, whom he ought particularly to fear, invoke, and serve in his youth, regarding him as his chief master, as *the father of*

*lights*, and as the beginning and end of his studies. Should the career of science appear hard to the young man in the beginning, he must not be disheartened: he should often, and with confidence, implore the assistance of the Holy Ghost; for God never fails to aid and enlighten the scholar who lives in his fear, and is careful to purify his intentions by consecrating his studies to his honour and glory. The love which a student ought to have for God, should engage him to raise his heart frequently towards the fountain of all knowledge, and often to approach the sacraments, not only to maintain the innocence of his soul, and to preserve himself from sin, but also to dispose himself the better for answering the designs which God may have on him. To testify his zeal and affection for Jesus Christ, he will if possible, hear Mass daily; but let him be careful to guard against distractions in the holy place. It is a bad sign when a scholar is void of piety and devotion. How much is that youth to be commended, who, on his road to school and returning home, spends a few minutes in adoring Jesus Christ, and imploring his assistance, or in having recourse to the blessed Virgin for her aid and intercession! What grace will he not obtain from Heaven, by persevering in this pious practice! We know from the testimony of many holy doctors and masters of sciences, that they acquired their profound knowledge and erudition at the feet of Jesus Christ.

The second duty necessary for a scholar is love and gratitude towards his parents, who indefatigably labour to make him happy, both here and hereafter. How black must be the ingratitude of the scholar, who loses his time, and refuses to second the pious designs of parents, who frequently submit to great inconveniences to procure a maintenance for their child, and to defray the necessary expenses of his education! What a subject of

affliction for parents after exhausting their means and embarrassing their family, to find that all their care and expense have been thrown away upon an ignorant, idle and abandoned youth! Such conduct in a young man will draw down, sooner or later, the vengeance of Heaven.

The third duty of a scholar is the respect, love and obedience which he owes to his masters and governors. The respect due to those who instruct us, does not permit any joke or ridicule at their expense. Such behaviour betrays great want of breeding; and to despise their admonitions shews an equal want of virtue. The scholar should love his master as his father: he should, therefore, not grieve or afflict him. He ought moreover to have confidence in him, declare to him his doubts and difficulties, and ask for an explanation of what he cannot understand. The fear of God ought to inspire a scholar with submission: when he resist a master, who uses with moderation the authority he has over him, he resists God himself and commits a sin. Let him receive his instructions with docility and his corrections with patience. — A scholar who is engaged in the higher branches of literature, should only attach himself to the opinions of his master, when they are conformable to the sentiments and spirit of the Church. If he have intelligence and discernment enough to discover, that his master teaches him a doctrine contrary to that of the Church, or in contradiction to that of the Holy See, he should no longer follow that master: for, as St. Paul says: *“He must not suffer himself to be carried about with every wind of doctrine.”* Ephes. IV. 14.

The fourth duty of a student is a spirit of courtesy, peace and charity towards his schoolfellows. He must avoid those pointed jests which give pain and annoyance to others; all reproaches, all kinds of mimicry, ludicrous and wanton tricks, as

being marks of bad, low breeding. What a pleasing spectacle is it to see scholars imitate young Tobias, of whom the Holy Ghost says, that *When he was younger than any of the tribe of Nephtali, he did no frivolous thing in his work?* Tob. I. 4. — A virtuous student never engages in the party disputes of quarrelsome people, nor ever indulges in the least contempt or antipathy against such schoolfellows as are of a different country or province. In the sight of God, we are all brethren; all Christians are children of God and brothers of Jesus Christ: consequently we ought, as St. Paul insinuates, mutually anticipate one another in marks of honour and civility, and to have but one heart and one soul. A wellbred youth is always ready to offer his services to others, and to prevent them from quarrelling as far as lies in his power. It is also a very laudable thing for a scholar to help such of his schoolfellows as he finds to be rather slow and backward in their class. The young student, who follows this advice, will be loved and respected: and his virtuous example will not fail to make impression upon the minds of his schoolfellows.

### Duties of a Scholar with regard to himself.

A scholar ought to have a great regard for chastity. He should ask it daily of God, through the intercession of the Blessed Virgin, the special protectress of chaste souls. — Whether alone or in company his comportment should be modest, because the body of a Christian is *the temple of the Holy Ghost*. Above all, never let him take any indecent liberty with himself, nor allow such liberty by any other person. *Know you not,* says St. Paul, *that your bodies are the members of Christ?* I. Cor. VI. 15. What a crime would you commit by profaning

them? — A scholar ought to be ever cautious of forming a familiarity with any female, especially those with whom he lives. He who is in the habit of flattering the sex, is lost, or at least in immediate danger of being so.

Humility is not less necessary for a scholar. If, through vanity, you study to shine, and court the esteem and applause of others, your labour and study will be without recompense before God. Be sure, then, to have no intention in your studies but the honour of God and his glory. Should you possess great talents, be the more humble; you have received them from God. Thank him for those gifts, which he imparts to you preferably to others. Learning without humility is a poison, which corrupts and puffs up the heart, and finally leads to error. — He knows nothing who knows not how to yield to others and to humble himself. To wish always to be victorious over others, is a mark of pride. — The more elevated our rank, the more humble and affable ought we to be towards others.

A student should never forget, that temperance, sobriety and moderation in his diversions and recreations, are virtues necessary for all Christians, but more especially for scholars.

Jesus Christ recommends earnestly in the Gospel a spirit of vigilance. A scholar ought to watch over himself in order to preserve his innocence and purity of heart. If he be not careful to avoid the outward occasions of sin, he will forfeit the fear of God and his grace, and contract vicious habits. — He must watch over his inclinations, thoughts, and all his senses.

The Holy Ghost admonishes us, *to take care of a good name*. Eccl. XLI. 15. A scholar should, therefore, be careful to preserve his reputation, and not allow it to be injured by any irregular conduct. If he betray any marks of loose behaviour, the consequences will be sooner or later

very fatal to his character. — As the time of youth is the most precious, and the most proper for cultivating the mind, and disposing ourselves for the designs of Providence, a young man should be careful to make a good use of his time, and not to lose a single moment. If he squander it away in idleness, what must be the reproach of his conscience hereafter, when, finding himself placed in an important place, he feels himself through ignorance unable to fulfil its obligations? What account will he give to God? It will then be too late to acquire the knowledge of what he has no longer the opportunity of learning. — A student who enjoys good health and is zealous for his improvement, is not content with merely learning the task enjoined him by his master, but is solicitous, after some little time devoted to recreation, to improve himself by the perusal of such pious and useful books as are recommended to him by discreet persons. — We would moreover advise a young man to cultivate his memory by learning daily something by heart, and by often repeating it, in order to retain what he learns: for instance a few verses of the New Testament, or of any other pious and instructive book, that he may more easily employ his memory afterwards in promoting the glory of God, to which alone he should refer all his study and application. — Finally we must not forget one very important admonition, which should be frequently inculcated to young students; that is, to pray often and fervently to God for his grace to know their vocation. — How happy is the scholar, who regulates his conduct by the advice of this and the foregoing chapter! What progress will he not make both in religious and human science!

With regard to female scholars, they may select as much of the above advice to students as is suited to their condition; we shall only admonish them, that they ought to have an ardent love of

God, dread of sin, be devout at their prayers, and obedient to their parents and mistresses. A young girl must beware of shewing the least levity in her manners and fly from all dangerous and bad company. She must never fail to offer her studies to God, and to beg his divine light and assistance.

St. Bonaventure, who, on account of his ardent charity and eminent skill in sacred literature, is called the Seraphic Doctor, says, speaking of himself, that he acquired more learning and science at the feet of his crucifix, than in all the books he had read. — St. Anselm had all his life a most tender and sincere devotion to the blessed Virgin, and she, on her part, amply rewarded his piety. Under her protection he made such surprising progress in sacred learning, as to merit a place amongst the most celebrated doctors of the Church; and he became one of the most zealous defenders of the privileges of Mary.

Such are the models held forth for your imitation: by uniting with study, piety and fear of God, you will answer the beneficent designs which Almighty God has in your regard.

### On the Choice of a State of Life.

If you embrace that state which Providence intended for you, you will more easily secure your salvation: should you, on the contrary, resist the will of God in this important affair, you are in great danger of losing your soul. It is therefore of great consequence for young persons to know their vocation, and to follow the path which Providence marks out to them.

That they may not err in an affair of such importance, they should, beside having holy and upright intentions, consider their talents, tempers and inclinations; have recourse to frequent and fervent prayer to obtain the necessary light from God, and live in God's holy fear; for he imparts



not his divine Spirit to young persons of disorderly lives. It is necessary that they be acquainted with the respective dangers, duties and charges of the state they propose to embrace: in a word, they should in this important matter take the advice of prudent, and disinterested persons, especially of their director.

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### Texts drawn from the Holy Scriptures.

»Come, children, hearken to me: I will teach you the fear of the Lord.« Ps. XXXIII. 12. Jesus said: »Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbour as thyself.« Matt. XXII. 37—40.

»Remember thy Creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not.« Eccle. XII. 1.

»When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her, and she flourished as a grape soon ripe. My heart delighted in her, my foot walked in the right way, from my youth up I sought after her. I bowed down my ear a little and received her,« says Jesus the son of Sirach of Jerusalem. Ecclic. LI. 18—22.

»By what doth a young man correct his way? by observing thy words.« Ps. CXVIII. 9.

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»David said to his Son Solomon: Thou, my Son Solomon, know the God of thy father, and serve him with a perfect heart, and a willing mind: for the Lord searcheth all hearts, and understandeth all the thoughts of the mind. If thou seek him,

thou shalt find him: but if thou forsake him, he will cast thee off for ever." I. Paral. XXVIII. 9.

„Josias was eight years old when he began to reign, and he reigned one and thirty years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in the ways of David his father; he declined not, neither to the right hand, nor to the left. And in the eighth year of his reign, when he was yet a boy, he began to seek the god of his father David." II. Paral. XXXIV. 1—4.

Tobias when yet a boy, observed the law of God, and from his infancy he taught his son to fear god, and abstain from all sin. Tob. 1. 8. 10.

„Ye young men, be subject to the ancients. And do ye all insinuate humility one to another, for *God resisteth the proud, but to the humble he giveth grace.*" I of St. Pet. V. 5.

„Rejoice, O young man, in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee in the judgment." Eccle. XI. 9.

„The beginning of her (*Wisdom*) is the most true discipline. And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption, and incorruption bringeth near to God. Therefore the desire of wisdom bringeth to the everlasting kingdom." Wisd. VI. 18—22.

„He that refuseth to learn, shall fall into evils." Prov. XVII. 16.

„My son, from thy youth up receive instruction, and even to thy grey hairs thou shalt find wisdom. Eccle. VI. 18.

„The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?" Eccle. XXV. 5.

»Incline thy ear, and hear the words of the wise, and apply thy heart to my doctrine: which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips.« Prov. XXII. 17. 18.

»Obey your prelates, and be subject to them. For they watch as being to render an account of your souls: that they may do this with joy, and not with grief. For this it not expedient for you.« Hebr. XIII. 17.

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»Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God.« Levit. XIX. 32.

»Old age is a crown of dignity.« Prov. XVI. 31.

»Despise not a man in his old age: for we also shall become old. Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.« Ecclic. VIII. 7. 9.

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»Young man, scarcely speak in thy own cause. If thou be asked twice, let thy answer be short. In many things be as if thou wert ignorant: and hear in silence, and withal seeking. In the company of great men, take not upon thee: and when the ancients are present, speak not much. Before a storm goeth lightning, and before shamefacedness goeth favour: and for thy reverence good grace shall come to thee.« Ecclic. XXXII. 10—15.

»So Eliu waited while Job was speaking, because they were his elders that were speaking.« Job XXXII. 4.

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»Young men exhort that they be sober.« Tit. II. 6.

»Flee thou youthful desires, and pursue justice, faith, charity, and peace with them that call on the Lord out of a pure heart.« II Tim. II. 22.

»A young man according to his way, even when he is old, he will not depart from it.« Prov. XXII. 6.

„He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother. Honour thy father, in work and word, and all patience, that a blessing may come upon thee from him, and his blessing may remain in the latter end.“ Ecclic. III. 7—11.

„A certain man.. asked him (Jesus): What shall I do that I may receive life everlasting? And Jesus said to him: Thou knowest the commandments: *Honour thy father and mother*. But he answering, said to him: Master, all these things I have observed from my youth. And Jesus looking on him, loved him.“ Mark. X.

„Isai said to David his son: Take for thy brethren an epha of frumenty, and these ten loaves, and run to the camp of thy brethren, and carry these ten little cheeses to the tribune: and go see thy brethren, if they are well: and learn with whom they are placed... David therefore arose in the morning, and gave the charge of the flock to the keeper: and went away loaded as Jesse had commanded him.“ I Kings XVII. 17.

„If any man come to me, and hate not his father, and mother.. and brethren, and sisters, yea and his own life also, he cannot be my disciple.“ Luke XIV. 26. (*The law of Christ does not allow us to hate even our enemies, much less our parents: but the meaning of the text is, that we must be in that disposition of soul, to be willing to renounce, and part with every thing, how near or dear soever it may be to us, that would keep us from following Christ.*)

„My son.. if thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise. If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his door. Let thy thoughts be upon the precepts of God, and meditate con-

tinually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee." Eccle. VI. 33. etc.

„My son, keep the commandments of thy father, and forsake not the law of thy mother. Bind them in thy heart continually, and put them about thy neck. When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest, talk with them. Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life." Prov. VI. 20 — 24.

„Whatsoever he (Mardochai brother to Esther's father) commanded, Esther (*though queen*) observed and she did all things in the same manner as she was wont at that time when he brought her up a little one." Esther II. 20.

„Solomon loved the Lord, walking in the precepts of David his Father." III. Kings III. 3.

„He that rejecteth instruction, despiseth his own soul: but he that yieldeth to reproof possesseth understanding." Prov. XV. 32.

„He that loveth correction, loveth knowledge: but he that hateth reproof is foolish." Prov. XII. 1.

„It is good for a man, when he hath borne the yoke from his youth." Lament. III. 27.

„The man that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed." Prov. XXIX. 1.

„My son, hear me, and depart not from the words of my mouth. . . lest thou mourn at the last. . and say: Why have I hated instruction, and my heart consented not to reproof, and have not heard the voice of them that taught me, and have not inclined my ear to masters? I have almost been in all evil, in the midst of the church and of the congregation." Prov. V. 7 — 15.

„I desire first of all that supplications, prayers, intercessions and thanksgivings be made for all men (*so much more for parents*)... For this is good and acceptable in the sight of God.“ I. Tim. II. 1. 3.

„A wise son maketh the father glad: but a foolish son is the sorrow of his mother.“ Prov. X. 1.

„Juda said to Joseph: „If I shall go to thy servant our father (*Jacob*) and thy boy (*Benjamin*) is wanting (whereas his life dependeth upon the life of him), and he shall see that he is not with us, he will die, and thy servants shall bring down his gray hairs with sorrow unto hell (*grave*). Let me be thy proper servant, who took him into my trust, and promised, saying: If I bring him not again, I will be guilty of sin against my father for ever. Therefore I thy servant will stay instead of the boy in the service of my Lord, and let the boy go up with his brethren. For I cannot return to my father without the boy: that I be a witness of the calamity that will oppress my father.“ Gen. XLIV. 30.

The young Tobias said to the angel who accompanied him: „Thou knowest that my father numbereth the days, and if I stay one day more, his soul will be afflicted.“ Job IX. 4.

„Remember thy father and thy mother, for thou sittest in the midst of great men: lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.“ Ecclic. XXIII. 18. 19.

„Bethsabee came to king Solomon (*her son*) to speak to him for Adonias: and the king arose to meet her, and bowed to her, and sat down upon his throne: and a throne was set for the king's mother, and she sat at his right hand.“ III. Kings II. 19.

Joseph said to his brethren: „Make haste, and go you up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of

the whole land of Egypt: come down to me, linger not. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and their sons' sons, thy sheep and thy herds, and all things that thou hast. And there I will feed thee (for there are yet five years of famine remaining), lest both thou perish, and thy house, and all things that thou hast... You shall tell my father of all my glory, and all things that you have seen in Egypt: make haste, and bring him to me. — And when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place: and seeing him, he fell upon his neck, and embracing him wept. After this Joseph brought in his father to the king, and presented him before him.« Gen. XLV. 9 — 15. XLVI. 29. XLVII. 7.

»Son, support the old age of thy father, and grieve him not in his life; and when his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten, and in the day of affliction thou shalt be remembered.« Ecclic. III. 14. 15. 17.

»Hearken to thy father, that begot thee: and despise not thy mother when she is old.« Prov. XXIII. 22.

»A wise son maketh a father joyful: but the foolish man despiseth his mother.« Prov. XV. 20.

»David departed into Maspha of Moab, and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me.« I. Kings XXII. 1.

»Joseph sent to his father ten he-asses to carry of all the riches of Egypt, and as many she-asses, carrying wheat and bread for the journey. — He gave a possession to his father and to his brethren in Egypt, in the best place of the land, in Ramasses, as Pharaoh had commanded. And he nourished them, and all his father's house, allow-

ing food to every one." Gen. XLV. 23. XLVII. 11. 12.

„After these things, it was told Joseph that his father was sick: and he set out to go to him, taking his two sons Manasses and Ephraim. And it was told the old man: Behold thy son Joseph cometh to thee. And being strengthened he sat on his bed." Gen. XLVIII. 1. 2.

Jacob died, and Joseph „fell upon his father's face weeping and kissing him." Gen. L. 1.

„When Jesus (*hanging on the cross*) had seen his mother and the disciple whom he loved, standing by, he said to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own." John XIX. 26. 27.

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„He that striketh his father or mother, shall be put to death." Exod. XXI. 15.

„Noe a husbandman began to till the ground, and planted a vineyard. And drinking of the wine was made drunk, and was uncovered in his tent. Which when Cham the father of Chanaan had seen, he told it to his two brethren without. But Sem and Japhet put a cloak upon their shoulders, and going bakwards, covered the nakedness of their father: and their faces were turned away, and they saw not their father's nakedness. And Noe awaking from the wine, when he had learned, what his young son had done to him, he said: Cursed be Chanaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the Lord God of Sem, be Chanaan his servant. May God enlarge Japhet and may he dwell in the tents of Sem, and Chanaan be his servant." Gen. IX. 20 — 28. (Noe by the judgment of the fathers was not guilty of sin, in being overcome by wine: because he knew not the strength of it. Thus we ought to cover the nakedness, that is, the sins of our spiritual



parents and superiors. S. Gregory. P. — The *cur-ses* as well as the *blessings*, of the patriarchs, were prophetical).

Absalom's conspiracy against David, his father, obliged him to flee. Riding on a mule after he had been defeated by the army, he met some of the servants of his father, and as the mule went under a thick and large oak, his head stuck in the oak: and while he hung between the heaven and the earth, the mule on which he rode passed on, and Joab took three lances in his hand, and thrust them into the heart of Absalom: and whilst he yet panted for life, sticking on the oak, ten young men armour-bearers of Joab, ran up, and striking him slew him. II. Kings. Thus God punished this rebellious son!

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»God hath made the father honourable to the children. He that honoureth his mother is as one that layeth up a treasure. He that honoureth his father, in the day of his prayer shall be heard.« Ecclic. III. 3. 5. 6.

»Honour thy father and thy mother, which is the first commandment with a promise, *that it may be well with thee, and thou mayest be long-lived upon earth.*« Ephes. VI. 2. 3.

»Then were little children presented to him (Jesus), that he should impose hands upon them and pray. And the disciples rebuked them. But Jesus said to them: Suffer the little children, and forbid them not to come to me: for the kingdom of heaven is for such. — Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them.« Matt. XIX. 13. 14. Mark. X. 15. 16.

»The disciples came to Jesus saying: Who, thinkest thou, is the greatest in the kingdom of heaven? And Jesus calling unto him a little child,

set him in the midst of them, and said: Amen. I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greatest in the kingdom of heaven. And he that receiveth one such little child in my name, receiveth me. But he that shall scandalize one of these little ones that believe in me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea... See that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father who is in heaven." Matt. XVIII. 1 — 7. 10.

„Behold how good and how pleasant it is for brethren to dwell together in unity!" Psal. CXXXII. 1.

„The Lord hateth... him that soweth discord among brethren." Prov. VI. 16. 19.

„Joseph sent away his brethren, and at their departing he said to them: Be not angry in the way." Gen. XLV. 24.

„There arose a strife between the herdsmen of Abram and of Lot. Abram therefore said to Lot: Let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold the whole land is before thee: depart from me I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left." Gen. XIII. 7—10.

Job's sons made a feast by houses every one in his day. And sending they called their three sisters to eat and drink with them. Job I. 4.

Mathatias said at his death to his sons: Behold, I know that your brother Simon is a man of counsel: give ear to him always, and he shall be a father to you. I. Machab. II. 65.

Joseph, sold by his brethren forgave them, saying: Let it not seem to you a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation. For it is two years since the famine began to be upon this land, and five years more remain, wherein there can be neither ploughing nor reaping. And God sent me before, that you may be preserved upon the earth, and may have food to live. Not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharaoh, and lord of his whole house, and governor in all the land of Egypt... And falling upon the neck of his brother Benjamin, he embraced him and wept: and Benjamin in like manner wept also on his neck. And Joseph kissed all his brethren, and wept over every one of them. — After Jacob's death and interment, his sons fearing, lest perhaps their brother Joseph should remember the wrong he suffered, and requite them all the evil that they did to him, sent a message to him, saying: Thy father commanded us before he died, that we should say thus much to thee from him: I beseech thee to forget the wickedness of thy brethren, and the sin and malice they practised against thee: we also pray thee, to forgive the servants of the God of thy father this wickedness. — And when Joseph heard this, he wept. And his brethren came to him: and worshipping prostrate on the ground they said: We are thy servants. And he answered them: Fear not: can we resist the will of God? You thought evil against me: but God turned it to good, that he might exalt me, as at present you see, and might save many people. Fear not: I will feed you and your children. And he comforted them, and spoke gently and mildly. Gen. XLV. 5—9. 14. 15. L. 15—22.

When Abram had heard, that his brother Lot was taken by the kings of Sodom and Gomorrha,

he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan. And dividing his company he rushed upon them in the night: and defeated them, and pursued them as far as Hoba, and he brought back all the substance and Lot his brother with his substance. Gen. XIII. 13—17.

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„From all appearance of evil refrain yourselves.“ I. Thess. V. 22.

„Blessed are the clean of heart, for they shall see God.“ Matth. V. 8.

„O Lord, father, and God of my life.. turn away from me all coveting. Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.“ Ecclic. XXIII. 4. 7.

„This is the will of God, your sanctification, that every one of you should know how to possess his vessel in sanctification and honour... because God hath not called us to uncleanness.“ I. Thess. IV. 3—8.

„All uncleanness.. let it not so much as be named among you, as becometh saints.. no fornicator, or unclean.. hath inheritance in the kingdom of Christ and God.“ Ephes. V. 3. 5.

„Fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body into hell.“ Matt. X. 28.

„What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?“ Matt. XVI. 26.

„Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee. The teeth of them are the teeth of a lion, killing the souls of men.“ Ecclic. XXI. 2. 3.

»Can a man hide fire in his bosom, and his garments not burn? Or can he walk upon hot coals and his feet not be burnt?« Prov. VI. 27. 28.

»With the holy thou wilt be holy; and with the innocent man thou wilt be innocent: and with the elect thou wilt be elect: and with the perverse thou wilt be perverted.« Psalm XVII. 26. 27.

Tobias said: »Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness.« Tob. III. 17.

»Glory not in apparel at any time, and be not exalted on the day of thy honour.« Ecclic. XI. 4.

»Let your adorning »not be the outward plaiting of the hair, or the wearing of gold, or the putting on of apparel: but the hidden man of the heart in the incorruptibility of a quiet and a meek spirit, which is rich in the sight of God.« I. Pet. III. 3. 4.

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»Watch ye, and pray, that you enter not into temptation. The spirit indeed is willing, but the flesh weak.« Matt. XXVI. 41.

»He that thinketh himself to stand, let him take heed lest he fall.« I. Cor. X. 12.

»Doth not he (*God*) consider my ways, and number all my steps? — There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.« Job XXXI. 4. XXXIV. 22.

»The eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most hidden parts.« Ecclic. XXIII. 28.

»Whither shall I go from thy spirit? or whither shall I flee from thy face? .. I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures. But darkness shall not be dark to thee, and night shall be light as the day:

the darkness thereof, and the light thereof are alike to thee." Ps. CXXXVIII. 7. 11. 12.

„God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it." I. Cor. X. 13.

„Blessed is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." Jam. I. 12.

„The son of man shall come in the glory of his Father: and then will he render to every man according to his works." Matt. XVI. 27.

„Favour is deceitful, and beauty is vain: the woman that feareth the Lord she shall be praised." Eccl. XXXI. 30.

Judith „was exceedingly beautiful... and greatly renowned among all, because she feared the Lord very much, neither was there any one that spoke an ill word of her." Judith VIII. 7. 8.

„If any man will not work, neither let him eat." II. Thess. III. 10.

„Unto whomsoever much is given, of him much shall be required." Luke XII. 48.

„Hate not laborious work." Ecclic. VII. 16.

„Why stand you here all the day idle? Go you also into my vineyard." Matt. XX. 6. 7.

Peter said to Jesus: „Master, we have laboured all the night, and have taken nothing; but at thy word I will let down the net; and when they had done this, they enclosed a very great multitude of fishes." Luke V. 5. 6.

„Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy Lord." Matt. XXV. 21.

„Give thanks always for all things, in the name of our Lord Jesus Christ, to God and the Father. Ephes. V. 20.

Mary said: My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of his hand-maid. — He that is mighty hath done great things to me.“ Luke I. 46 — 50.

„Tobias called to him his son, and said to him: What can we give to this holy man (*Angel Raphael*), that is come with thee? Tobias answering said to his father: Father what wages shall we give him? or what can be worthy of his benefits? He conducted me, and brought me safe again. . he delivered me from being devoured by the fish; thee also he hath made to see the light of heaven, and we are filled with all good things through him. What can we give sufficient for these things? But I beseech the, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought.“ Tob. XII. 1 — 5.

„Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you.“ Matt. VII. 7.

Jesus „went out into a mountain to pray, and he passed the whole night in prayer to God. And when day was come, he called unto him his disciples, and he chose twelve of them, whom also he named Apostles.“ Luke VI. 12. 13.

„Jesus began to grow forrowful and to be sad. Then he said to them (*to his disciples*): My soul is sorrowful even unto death and he fell upon his face praying and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless not as I will, but as thou wilt.“ Matt. XXVI. 39.

„Being in agony, he (*Jesus*) prayed the longer. And his sweat became as drops of blood trickling down upon the ground.“ Luke XXII. 43. 44.

„Jesus crying with a loud voice, said: Father, into thy hands I commend my spirit. And saying this he gave up the ghost.“ Luke XXXII. 46.

„Lord, teach us to pray.“ Luke XI. 1.

„God is a spirit, and they that adore him, must adore him in spirit and in truth.“ John. IV. 24.

„Amen, amen, I say to you. If you ask the Father any thing in my name, he will give it you.“ John XVI. 23.

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„Let the priests that rule well, be esteemed worthy of double honour: especially they who labour in the word and doctrine... the labourer is worthy of his reward.“ I Timot. XV. 17. 18.

„Let a man so account of us, as of the ministers of Christ, and the dispensers of the mysteries of God.“ I Cor. IV. 1.

Jesus said to his disciples: „As the Father hath sent me, I also send you.“ John XX. 21.

„The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest.“ Luke X. 2.

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„My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.“ Ecclic. XXXII. 24.

„Establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it... But above all.. pray to the most High, that he may direct thy way in truth.“ Ecclic. XXXVII. 17. 19.

„See, brethren, that you walk circumspectly, not as unwise, but as wise.“ Ephes. V. 15. 16.

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„By the envy of the devil, death came into the world.“ Wisd. II. 24.

„Envy is the rottenness of the bones “ Prov. XIV. 30.

Cain by envy slew his brother Abel. Gen. IV.



„Esau always hated Jacob for the blessing where-with his father had blessed him: and he said in his heart: The days will come of the mourning of my Father, and I will kill my brother Jacob.“ Gen. XXVII. 41.

Joseph's „brethren seeing that he was loved by his father more, than all his sons, hated him, and could not speak peaceably to him.“ Gen. XXXVII. 4.

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„Learn before thou speak.“ Ecclic. XVIII. 19.

„He that keepeth his mouth and his tongue, keepeth his soul from distress.“ Prov. XXI. 23.

„Putting away lying, speak ye the truth every man with his neighbour: for we are members one of another.“ Ephes. IV. 25.

„Repeat not the word which thou hast heard, and disclose not the thing that is secret, so shalt thou be truly without confusion, and shalt find favour before all men.“ Ecclic. XLII. 1.

„Be in peace with many, but let one of a thousand be thy counsellor.“ Ecclic. VI. 6.

„Lying lips are an abomination to the Lord: but they that deal faithfully please him.“ Prov. XII. 22.

„Let your speech be yea, yea; no, no: and that what is over and above these, is of evil.“ Matth. V. 37.

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„My son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.“ Ecclic. XXI. 1.

„There is no peace to the wicked, saith the Lord.“ Isai. XLVIII. 22.

„For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think on these things... and the God of peace shall be with you.“ Philip. IV. 8. 9.

## Tobias gives his son godly admonitions.

Tobias will ever be the model of young persons and others who live in the fear of God. He was careful from his youth to avoid whatever might sully the purity of his heart. Even in his infancy his deportment was grave, and becoming a virtuous man. He abhorred the impieties of the people among whom he lived, and whilst others went to adore idols, and gave themselves up to profane amusements, young Tobias went to the temple to adore God in spirit and truth. — He had a son called after himself, whom he carefully educated in the fear of God.

«When Tobias thought, that he might die, he called to him Tobias his son, and said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart: When God shall take my soul, thou shalt bury my body: and thou shalt honour thy mother all the days of her life... All the days of thy life have God in thy mind: and take heed thou never consent to sin, nor transgress the commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face from any poor person: for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much, give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the days of necessity. For alms deliver from all sin, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the most high God, to all them that give it. — Take heed to keep thyself, my son, from all fornication... Never suffer pride to reign in thy mind, or in thy words: for from it all perdition took its beginning. — If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with

thee at all. — See thou never do to another, what thou wouldst hate to have done to thee by another. — Eat thy bread with the hungry and needy, and with thy garments cover the naked... Seek counsel of a wise man. — Bless God at all times: and desire of him to direct thy ways, and that all thy counsels may abide in him... Fear not, my son: we lead indeed a poor life; but we shall have many good things, if we fear God and depart from all sin, and do that which is good. — Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me.» Tobias Ch. IV. V. — Happy the child who learns from his father such maxims of wisdom and the fear of God!

**Instructions of St. Lewis, King of France, to  
Philip his eldest Son.**

„My Son, before all things I recommend to you that you love God. Be always ready rather to suffer all manner of torment than to commit a mortal sin. When sickness or any other affliction befalls you, thank God for it, and bear it courageously, being persuaded that you deserve to suffer much more for having served God ill, and that such tribulations will be your gain. In prosperity give thanks to God with humility, and fear lest by pride you abuse God's benefits, and so offend him by those very means, by which you ought particularly to improve yourself in his service. — Confess your sins frequently, and choose a wise and pious ghostly father, who will teach you what to follow, and what to shun; let him be one that will boldly reprehend you, and make you understand the grievousness of your faults. — Hear the divine office devoutly; meditate affectionately what you ask of God with your mouth; do this with more than ordinary application during the holy Sacrifice of the Mass,

especially after the Consecration. — Be bountiful, compassionate, and courteous to the poor, relieve and favour them as much as you can. If any thing trouble your mind, reveal it to your ghostly father, or to some other grave and discreet person; for by the comfort you receive, you will bear it more patiently. Love to converse with pious persons; never admit any among your familiar friends but such as are virtuous and of good reputation; shun and banish from you the vicious. — Make it your delight to hear profitable sermons and discourses of piety. — Endeavour to gain the benefits promised in Indulgences, and to get the prayers of others. Love all good, and abhor all evil. Wherever you are, never suffer any one to detract or say any thing sinful in your presence. Punish all who speak ill of God or his Saints. Give often thanks to God for all his benefits. — In the administration of justice be upright and exact; hear patiently the complaints of the poor; and in all controversies, where your interests are concerned, stand for your adversary against yourself till the truth be certainly found out. — Whatever you find not to belong to you, restore it without delay to the owner if the case be clear; if doubtful, appoint prudent men to examine diligently into it. Endeavour to procure peace and justice to all your subjects. Protect the Clergy and Religious who pray for you and your kingdom. Follow the maxim of my grandfather King Philip, that it is sometimes better to dissemble certain things in Ecclesiastics than to repress them with too great violence and scandal. Love and honour the Queen your mother, and follow her counsels. — Make no war, especially against Christians, without great cause and good advice. If necessity force you to it, let it be carried on without damage do those who are not in fault, and spare the innocent subjects of your enemy as much as possible. Use all your authority to

hinder wars among your vassals. Be scrupulous in the choice of good judges and magistrates. — Have always great respect for the Church of Rome and for the Pope, and honour him as your spiritual Father. — Hinder, to the utmost of your power, all blasphemies, rash oaths, games of chance, drunkennes, and impurity. — Never be extravagant in your expenses, and never lay on your subjects heavy or unjust burdens. — After my death, take care to have a great many Masses and prayers said for me in all the Churches and religious Communities in France; and give me a share in all the good works which you shall do. — I give you my blessing with the most tender affection that any father can give it to a son, and I pray our Lord Jesus Christ to protect and strengthen you in his service, and always to increase his grace in you, that you may never do any thing against his holy will, and that he may be ever faithfully honoured and served by you. I beg the same grace for myself, that we may together see, laud, and honour him for all eternity.”

### Advertisement.

The method of forming men to virtue by example, is of all others the shortest, the most easy and the best adapted to all circumstances and disposition. Example instructs without usurping the authoritative air of a master; for by example a man seems to advise and teach himself. — In the lives of the Saints we see the most perfect maxims of the gospel reduced to practice. Their example points out to us the true path, and leads us as it were by the hand into it, sweetly inviting and encouraging us to walk cheerfully in the steps of those that are gone before us.

Pious persons have ever found in the actions of holy men a most powerful means of their encouragement and advancement in virtue, as St. Bonaventure writes of

St. Francis of Assisi. «By the remembrance of the Saints, as by the touch of glowing stones of fire, he was himself enkindled, and converted into a divine flame.» — St. Teresa declares how much the love of virtue was kindled in her breast by this reading even when she was a child. — St. Augustin mentions two courtiers who were moved on the spot to forsake the world, and became fervent monks by accidentally reading the life of St. Anthony. — To these the example of St. Ignatius of Loyola and innumerable others might be added.

But to appeal to your own experience; who is not awakened from his spiritual lethargy, and confounded at his own cowardice, when he considers the fervour and courage of the saints? When we behold others, framed of the same frail mould with ourselves, sometimes from age or other circumstances weaker than ourselves, and struggling with greater difficulties, yet courageously surmounting, and trampling upon all the obstacles by which the world endeavoured to obstruct their virtuous choice, we are secretly stung within our breasts, feel the reproaches of our sloth, are roused from our state of insensibility, and are forced to cry out. «Cannot you do what such and such have done?» — Except the sacred writings, no book has reclaimed so many sinners, or formed so many holy men as that of *The Lives of Saints*.

But if we would read to the spiritual profit of our souls, our motive must be a sincere desire of improving ourselves in divine love, in humility, meekness, and other virtues. A short and humble petition for divine light ought to be our preparation. We must make the application of what we read to ourselves, entertain pious affections, and form particular resolutions for the practice of virtue. Though we cannot imitate all the actions of the saints, we can learn from them to practise humility, patience and other virtues in a manner suiting our

circumstances and state of life, and can pray that we may receive a share in their blessing and glory. Let us not resemble a man who having looked at himself in the glass, goeth away, and forgetteth what he had seen of himself.

### Christ at twelve years of age.

Jesus's parents went every year to Jerusalem, at the solemn day of the Passover. And when he was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him*, they wondered. And his mother said to him: Son, why hast thou done so to us? Behold thy father and I have sought thee sorrowing. And he said to them: How is it that you sought me? Did you not know, that I must be about my father's business? And they understood not the word, that he spoke unto them. And he went down with them, and came to Nazareth: and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men." St. Luke II.

\* "Let us consider one another to provoke unto charity and good works, not forsaking our assembly, as some are accustomed, but comforting *one another*." Hebr. X. 24 25.

"I rejoiced at the things that were said to me: We shall go into the house of the Lord." CXXI. 1.

Tobias «went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel.» Tob. I. 6.

«Trembling he (*Jacob*) said: How terrible is this place! this is no other but the house of God, and the gate of heaven.» Gen. XXVIII. 17.

«I will come into thy house; I will worship towards thy holy temple, in thy fear.» Ps. V. 8.

Jesus «came to Nazareth, where he was brought up: and he went into the Synagogue according to his custom on the Sabbath-day.» Luke IV. 16.

«Blessed are they who hear the word of God, and keep it.» Luke XI. 28.

«Honour thy father and mother as the Lord thy God hath commauded thee, that thou mayst live a long time, and it may be well with thee in the laud, which the Lord thy God will give thee.» Deut. V. 16.

**We should imitate Jesus Christ in our Youth  
and during the whole course of our Life.**

To arrive at sanctity it is necessary to imitate our Lord Jesus Christ: he is the Saint of Saints. He made himself like to all that he might draw all to an imitation of his holy life and actions. «*For this reason,*» says St. Irenaeus, «*he became a child to children, that he might sanctify them; he humbled himself to the state of little ones, that he might raise them up to him; he made himself young for young persons, that he might teach them wisdom, by calling them to his service.*» — Upon this divine Model of youth you are to form your youth, and regulate your conduct.

The first lesson which the Gospel gives to youth in the conduct of this divine child is his humble, hidden life. During the space of thirty years he lived unnoticed and undiscovered by the world, making himself known only to his blessed



Mother and St. Joseph, that he might teach us to fly vain glory and not to seek the esteem of men, but to please God in retirement, and to be a comfort to our parents and masters by humility and silence.

The second is the example of religion and piety, which our Saviour gave in his youth by going to the Temple to adore his Father; there it was he listened to the Doctors, expounding the Law, although he was their supreme Master; to shew that young persons ought to have a great desire of instruction, and that their first care should be to serve God, and to learn the science of salvation from those whom God has appointed as their masters.

The third thing to be observed in the conduct of the child Jesus is his obedience towards his parents. *He was subject to them.* What a shame for you to be wanting in respect for those, to whom you are indebted for your life; or for the knowledge of your Christians duties, having before you the example of the Son of God who was obedient to his own creatures!

The fourth lesson is, that in proportion as he advanced in age, he increased in wisdom and grace; that is, he manifested daily more and more his divine perfections: like the sun, which, though always in itself equally luminous, appears notwithstanding, more brilliant in proportion as it advances to its meridian. The season of youth ought to be employed in the increase of wisdom and piety. Jesus became a child to teach you to spend your first years in virtue. Cast your eyes on this divine Model, and learn from him how you ought to live.

But it is not enough to imitate Jesus Christ in the virtues which he practised in his infancy; imitate him also in the laborious life which he led upon earth; especially in the example of humility, charity, resignation and patience which he gave in

his passion. St. Paul assures us, that none shall be of the number of God's elect; who do not make their life conformable to that of Jesus Christ. Rom. VIII. 29. Think seriously of this; for the great end or vocation of every Christian is to become the imitator of Jesus Christ.

### St. Nicholas B. C.

Charity in comforting and relieving the distressed seemed the characteristical virtue of St. Nicholas. Amongst many other instances, it is related, that when three virgins were exposed through distress to the danger of falling into vicious courses, he, conveyed to them by night through the window a competent sum of money for a fortune for each of them, so that they were all portioned, and afterward happily married. — The metropolitan Church of Myra falling vacant, the holy Abbot Nicholas was chosen Archbishop, and in that exalted station became famous by his extraordinary piety and zeal, and an incredible number of stupendous miracles. — He suffered imprisonment for the faith, and made glorious confession in the latter part of the persecution raised by Diocletian. He was present at the great Council of Nice, and there condemned Arianism. He died at Myra, and was buried in his own cathedral.

\*St. Nicholas is esteemed a patron of children, because he was from his infancy a model of innocence and virtue, and to form that tender age to sincere piety was always his first care and delight. To impress the minds of children with perfect sentiments of devotion, religion, and all virtue, with an earnestness in all duties, is a task often as delicate as it is important. Instructions must be made intelligible and adapted by similes, parables, and examples to the weakness of their

capacities. Above all, they are to be enforced by the conduct of those with whom children converse. Precepts and exhortations lose their force when contradicted by example. — «Rescue the poor, and deliver the needy out of the hand of the sinner.» Ps. LXXXI. 4. — «Do not forget to do good and to impart.» Hebr. XIII. 16.

O God, who by innumerable miracles hast honoured the blessed Nicholas thy Bishop: grant, we beseech thee, that by his merits and intercession we may be delivered from eternal flames. Thro'.

### St. Martin Bishop of Tours, C.

St. Martin was a native of Sabaria, a town of Upper Pannonia. His parents carried him with them in his infancy to Pavia in Italy, whither they removed, and the Saint had his education in that city. His father was an officer in the army. Our Saint from his infancy seemed animated with the spirit of God, and to have no relish for any thing but God's service, though his parents were idolaters. At ten years of age he made his way to the church against their will, and desired to be enrolled amongst the catechumens. His request was granted, and he assisted as often as possible at the instructions that were given them at the church; by this means he conceived so ardent a love of God that, at twelve years of age he was for retiring into the desert; and would have done it, had not the tenderness of his age hindered him. His heart, however, was always set upon the church and monasteries. An imperial order being issued to oblige the sons of veteran officers and soldiers to bear arms, the Saint's own father, who very much desired that his son should follow that profession, discovered him, and at fifteen years of age he was compelled to take the military oath, and was entered in the cavalry. He contented himself with one ser-

vant, and him he treated as if he were his equal: they ate together, and the master frequently performed for him the lowest offices. All the time he remained in the army, he gained by his virtue, goodness and charity, the love and esteem of all his companions. He was humble and patient above what human nature seemed capable of, though he was not yet baptized. He comforted all those that suffered affliction, and relieved the distressed, reserving to himself out of his pay only what was sufficient for his daily support.

One day, in a severe frost, in the midst of a very hard winter, when many perished with cold, as he was marching with other officers and soldiers, he met at the gate of the city of Amiens, a poor man, almost naked, trembling and shaking for cold, and begging alms of those that passed by. Martin seeing those that went before him, take no notice of this miserable object, thought he was reserved for himself: by his charities to others he had nothing left but his arms and the clothes upon his back; but drawing his sword he cut his cloak into two pieces, gave one to the beggar, and wrapped himself in the other. Some of the by-standers laughed at the figure he made in that dress; but others were ashamed not to have relieved the poor man. In the following night St. Martin saw in his sleep Jesus Christ dressed in that half of the garment which he had given away; he was bid to look at it well, and asked whether he knew it. He then heard Jesus say to a troop of Angels that surrounded him: "Martin yet a catechumen, has clothed me with this garment." — This vision inspired the Saint with fresh ardour and determined him speedily to receive baptism, which he did in the eighteenth year of his age; but still continued almost two years in the army. During this interval Martin was entirely taken up with the obligations of his baptism, and expressed much impatience at

being detained from devoting himself solely to the divine service. — Upon the irruption which the Germans made into Gaul, the troops were assembled to march against them, and a donative was distributed amongst the soldiers. Martin thought it would be ungenerous and unjust to receive the donative when he had thoughts of quitting the service. He therefore begged that his donative might be bestowed on some other persons, and asked his dismissal, that he might give himself totally to the service of Christ. He was told; that it was for fear of the battle that was expected next day, that he desired his dismissal. Martin with surprising intrepidity, offered to be placed in the front without arms, saying: «In the name of the Lord Jesus, and protected not by a helmet and buckler, but by the sign of the cross, I will thrust myself into the thickest squadrons of the enemy without fear.» That night the barbarians demanded and obtained peace; upon which Martin easily procured leave to retire.

Having quitted the camp, he went to St. Hilary, who had been made Bishop of Poitiers. That great Prelate soon became acquainted with the Saint's extraordinary merit. — St. Martin was chosen the third Bishop of Tours, and consecrated on the third of July in the year 371.

\* Once when he saw a sheep newly shorn, he pleasantly said to those that were with him: «This sheep hath fulfilled the precept of the Gospel, because having enough for two coats, it hath parted with one to such, as have need: so should you likewise do.» — Seeing a man keeping swine, very cold, and but half covered with a poor scanty coat of skins, he said: «Behold Adam driven out of Paradise; but let us, leaving the old Adam, clothe ourselves with the new.» — In once visiting his diocess upon arriving at a river he saw a great quantity of fowl busy in gorging up the fish; ah!

said he: "These ravenous birds resemble much our infernal enemies, who lie always in wait to catch unwary souls, and suddenly make them their prey." — "When thou shalt see one naked, cover him." Isa. LVIII. 7. — "He that hath two coats, let him give to him, that hath none." Luke III. 11.

O God, who seest that we rely not on our own strength: mercifully grant, that by the prayers of blessed Martin, thy Confessor and Bishop, we may be defended against all adversity. 'Thro'.

### St. Bernard, C. D.

St. Bernard was born in 1091 at Fontaines Castle near Dijon on a lordship belonging to his Father. His parents were persons of great piety, and his mother not content to offer him to God as soon as he was born, as she did all her seven children, afterward consecrated him to his service in the church, as Anne did Samuel, and from that day considered him as not belonging to her, but to God. She took a special care of his education, in hopes that he would one day be worthy to serve the altar. Indeed she brought up all her children most discreetly and piously. Bernard was sent to Chatillon on the Seine, to pursue a complete course of studies in a college of secular Priests who were canons of that Church. He even then loved to be alone; was always collected, obedient, obliging to all, and modest beyond what can be expressed. He made it his continual earnest prayer to God, that he would never suffer him to sully his innocence by sin. He gave to the poor all the money he got. The quickness of his parts astonished his masters, and his progress in learning was far greater than could be expected from one of his age; but he was still much more solicitous to listen to what God, by holy inspirations, spoke to his heart. One Christmas-night in his sleep he seemed to see

the divine infant Jesus of a form so lovely, that from that day he ever had a most tender and sensible devotion towards that great mystery of love and mercy, and in speaking of it he always seemed to surpass himself in the sweetnees and unction of his words. — His love of chastity so restrained his senses, that he never shewed an inclination to the least levity or curiosity, by which the passions are usually inflamed, and his body being kept always in subjection to the spirit, was readily disposed to obey it in all habits of virtue. — The Saint entered upon the studies of Theology, and of the holy Scriptures, at Chatillon. — He was nineteen years old when his mother died.

Bernard then returned to Fontaines, and became his own master; for his father was employed at a distance about his business and in the army. He made his appearance in the world with all the advantages and talents which can make it attractive to a young nobleman, or which could make him loved by it. His quality, vivacity of wit, and cultivated genius, his prudence, and natural modesty, his affability, and sweetness of temper, and the agreeableness of his conversation, made him beloved by all; but these advantages had their snares. His first danger was from his false friends and companions; but the light of grace made him discover and resolutely repulse them, and shun such treacherous worldly company for the time to come. — Once he happened to fix his eyes on the face of a woman; but immediately reflecting that this was a temptation, he ran to a pond, and leaped up to the neck into the water, which was then as cold as ice, to punish himself, and to vanquish the enemy — On another occasion an impudent woman assaulted him; but he drove her out of his chamber with the utmost indignation. Bernard, by these temptations, was affrighted at the snares and dangers of the world, and began to think of forsaking

it, and retiring to Citeaux, where God was served with great fervour. He fluctuated some time in his mind, and one day going to see his brothers, who were then with the Duke of Burgundy at the siege of the chastle Grancei, in great anxiety he stepped into a church, and prayed with many tears that God would help him to discover and follow his holy will. He arose steadily fixed in the resolution of embracing the severe Cistercian institute. His brothers and friends endeavoured to dissuade him from it; but he so pleaded his cause as to draw them over to join him in his courageous undertaking. They all assembled in a house at Chatillon, preparing themselves by suitable exercises to consecrate themselves to God with the most perfect dispositions of soul. On the day appointed for the execution of their design, Bernard and his brothers went to Fontaines to take their last farewell of their father, and to beg his blessing. They had left Nivard their youngest brother, to be a comfort to him in his old age. Going out they saw him at play with other children of his age, and Guy the eldest said to him, "Adieu, my little brother Rivard; you will have all our estates and lands to yourself." The boy answered: "What! you then take heaven for your portion, and leave me only the earth? The division is too unequal." They went away; but soon after Nivard followed them; so that, of the whole family, there only remained in the world the old father and with him his daughter St. Humbeline.

Bernard entered the monastery in the desire to die to the remembrance of men, to live hidden, and be forgotten by creatures, that he might be occupied only on God. To renew his fervour against sloth he repeated often to himself this saying of the great Arsenius: Bernard, Bernard, "why camest thou hither?"

\*The praises and esteem of others were to him the most stinging reproaches, and covered him



with confusion and grief, because they only shewed the opinion of others concerning him, and what he ought to be, not what his actions were; for he saw them full only of stench and corruption. "All commendation bestowed on us," said he, "is flattery, and the joy which is conceived from it, is foolish vanity." — In another place he says: "They who praise me, truly reproach and confound me." — These and the like sincere protestations were extorted from him by his profound contempt of himself and desire that all should know his baseness. — "He who is very humble would be reputed vile and abject," says he, "not humble;" and he often repeated that he was the greatest before God, who was the most humble in his own eyes. — Humility is to be acquired by the knowledge of ourselves and of God, and by frequent acts of humiliation. "Let thy consideration begin from thyself, and end in thyself — what, who, and what kind of being thou art," says this Saint. — "Humiliation, says he in another place, is the road to humility, as meekness in suffering tribulations and injuries produces patience. — If you do not exercise humiliation, you cannot attain to humility."

May the intercession, O Lord, of the blessed Bernard C. D., recommend us to thee: that what we cannot hope for through our own merits, we may obtain by his prayers. Thro'.

### St. Dominic, Confessor.

St. Dominic was born 1170 at Calaroga in old Castille. He was of the illustrious house of Guzman. His mother, whilst she was with child of him, dreamed that she brought forth a whelp which carried in its mouth a burning torch, with which it set the whole world on fire. After his birth it was her first care to procure him speedily the grace of baptism, in which Sacrament he received the name of

Dominic, in honour of a holy Abbot called Dominic of Silos. By her early instructions he was taught happily to turn the first dawning of his reason towards his Creator. Such was his fervour in his childhood, that he accustomed himself to rise often in the night to pray, and, leaving his soft bed, used to take his rest lying on the hard boards. His maternal uncle, the holy Archpriest of Gumiel, was his first preceptor. He assisted with this uncle at all the divine offices, and the rest of his time, which his studies and other necessary duties left free, he devoted entirely to private prayer, serious or pious reading, and charitable employments; spending none of his moments in the usual amusements of youth, which yet may be sanctified by moderation and a good intention, inasmuch as some exercise is necessary in that tender age to maintain the vigour both of the body and mind.

The Saint was well versed in the knowledge of the holy Scriptures and the Fathers. Instructed by the oracle of the Holy Ghost, that the spirit of the Lord rests only on chaste souls, he watched with the utmost attention over his heart, and its avenues which are the senses: these he kept in a constant subjection by austere mortification; always walking in the presence of God he made his conversation even with the virtuous very short. Boards or the floor were the only bed, on which he took his rest. The death of his mother was a sensible affliction to him; but he improved it to a more perfect disengagement of his heart from the world. From her example he had learned a tender devotion to the holy Mother of God and an extraordinary affection for the poor, to assist whom, in a famine, he not only gave all his money and goods, but sold even his books and his own writings and commentaries. This was in the twenty-first year of his age. So heroic a charity touched the hearts of all the masters, scholars and citizens: the latter opened

their granaries, and the former emptied their purses to supply the necessitous. Thus Dominic, yet a scholar, became by his example a preacher to his masters. The charity with which his heart was moved towards all that were in distress, seemed to have no bounds. A poor woman one day begged of him with many tears an alms to redeem her brother who was made a slave by the Moors. The Saint's heart seemed rent with compassion, and having already given away all his money to others, he said to her: „I have neither gold nor silver; but am able to work. Offer me to the Moor in exchange for your brother. I am willing to be his slave.“ The woman astonished at such a proposal, durst not accept it; but Dominic's charity was not less before God. — As soon as he had finished his studies, and taken his degrees, he explained the holy Scriptures in the schools and preached the word of God to the people at Palencia with wonderful reputation and success. Every one looked upon the man of God as an oracle, consulted him in all doubts and acquiesced in his decisions.

\*The characteristic virtue of this Saint was an eminent spirit of prayer; and the constant recollection of his soul in God; and this practice he recommended above all others to his disciples. This is the balsam which heals our passions. It is this that draws down upon us the heavenly dew that strengthens our hearts and is the spiritual nourishment which enables us to labour with fruit. — „In every thing by prayer and supplication with thanksgiving let your petitions be made known to God.“ Philip. IV. 6. — „O Lord, the God of my salvation: I have cried in the day, and in the night before thee.“ Ps. LXXXVII. 1.

O God, who hast enlightened thy Church by the eminent life and doctrine of blessed Dominic, thy Confessor: grant that by his prayers we may

be provided against all temporal necessities, and daily improve in all spiritual good. Thro'.

### St. Francis of Assisi, Confessor.

St. Francis was born at Assisi, in Umbria. His father, Peter Bernardon, who was descended of a gentleman's family, was himself a merchant. The Saint's mother was called Pica. Both his parents were persons of great probity. They were in good circumstances, but so taken up with their business as to neglect giving their son any tincture of learning. In his Youth he was too much led away with vain amusements, and was intent on temporal gain; but he never let loose the reins of his sensual appetites, nor placed his confidence in worldly riches, and it was his custom never to refuse an alms to any poor man who asked it of him for the love of God. One day being very busy about his affairs, he let a beggar go away without an alms; but, immediately reproaching himself with want of charity, ran after the poor man, gave him an alms, and bound himself by a vow never to refuse it to any poor man that should ask it for the love of God: this vow he kept to his death. Francis was meek, patient, very tractable, and liberal to the poor beyond what his circumstances seemed to allow of. Whenever he heard the love of God named, he felt in his soul a secret spiritual jubilation. As he rode out one day in a new suit of clothes, meeting on the road a decayed gentleman, then reduced to poverty and very ill clad; he was touched with compassion to the quick, and changed clothes with him. The night following he seemed to see in his sleep a magnificent palace, filled with rich arms, all marked with the sign of the cross; and he thought he heard one tell him, that these arms belonged to him and his soldiers, if they would take up the cross and fight coura-

geously under this banner. After this he gave himself much to prayer, by which he felt in his soul a great contempt of all transitory things, and an ardent desire of selling his goods, and buying the precious jewel of the gospel. He knew not yet how he should best do this; but he felt certain strong inspirations, by which our Lord gave him to understand, that the spiritual warfare of Christ is begun by mortification and the victory over one's self. These inward motions awakened him, and inflamed him every day more and more with the desire to attain the perfect mortification of his senses and contempt of himself. Riding one day in the plains of Assisi he met a leper whose sores were so loathsome, that at the sight of them he was struck with horror, and suddenly recoiled; but overcoming himself he alighted, and as the leper stretched forth his hand to receive an alms, Francis, whilst he bestowed it, kissed his sores.

Resolving with fresh ardour to aim at Christian perfection, he had no relish but for solitude and prayer, and besought our Lord with great fervour to reveal to him his will. Being one day wholly absorbed in God, he seemed to behold Christ hanging upon his cross: from which vision he was so tenderly affected, that he was never afterward able to remember the sufferings of Christ without shedding many tears, and, from that time, he was animated with an extraordinary spirit of poverty, charity and piety. He often visited the hospitals, served the sick, as if in them he had served Christ himself, and kissed the ulcers of the lepers with great affection and humility. He gave to the poor sometimes part of his clothes, and sometimes money. He took a journey to Rome to visit the tombs of the Apostles, and finding a multitude of poor before the door of St. Peter's Church, he gave his clothes to one, whom he thought to be most in need amongst them; and clothing himself with the rags of

that poor man he remained all day in the company of those beggars, feeling an extraordinary comfort and joy in his soul. One day as he was praying in the church of St. Damian, without the walls of Assisi, before a Crucifix, he seemed to hear a voice coming from it, which said to him three times: «Francis go, and repair my house which thou seest falling.» The Saint seeing that church old, and ready to fall to the ground, thought our Lord commanded him to repair it. He therefore went home, and by an action which was only justifiable from the simplicity of his heart, and the right of partnership with his father in trade (for he was then twenty-five years old) took a horse-load of cloth out of his father's warehouse, and sold it, with the horse, at Foligno, a town twelve miles from Assisi. The price he brought to the poor old priest of St. Damian's, desiring to stay with him. The priest consented to his staying, but would not take the money, which Francis therefore laid in a window. His father hearing what had been done, came in a rage to St. Damian's, but was somewhat pacified upon recovering his money, which he found in the window. Francis, to shun his anger, had hid himself; but after some days spent in prayer and fasting, appeared again in the streets, though so disfigured and ill clad, that the people pelted him, and called him madman; all which he bore with joy. Bernardon, more incensed than ever, carried him home, beat him unmercifully, put fetters on his feet, and locked him in a chamber till his mother set him at liberty while his father was gone out. Francis returned to Saint Damian's, and his father following him thither, insisted that he should either return home or renounce before the Bishop all his share in his inheritance, and all manner of expectations from his family. The son joyfully accepted the latter condition gave his father whatever he had in his pockets, told him

he was ready to undergo more blows and chains for the love of Jesus Christ, whose disciple he desired to be, and cheerfully went with his father before the Bishop of Assisi to make a legal renunciation of his inheritance in form.

St. Francis, hearing one day these words of Christ: *Do not carry gold, or silver, or a scrip for your journey, or two coats, or a staff*, read in the gospel at Mass, he desired of the priest an exposition of them; and applying them literally to himself, he gave away his money, and leaving off his shoes, staff and leathern girdle, contented himself with one poor coat, which he girt about him with a cord. This was the habit which he gave to his friars the year following. It was the dress of the poor shepherds and country peasants in those parts. The Saint added a short cloak over the shoulders, and a capuche to cover the head.

\*St. Francis said to his disciples: "Let us take care that we... never despise those who live otherwise than we do. God is their master, as he is ours, and he can call them to himself by other ways." — It was a common saying with him: "By occasions the strong become weak... He that thinks himself secure, is undone; the devil finding somewhat to take hold on, though it be but a hair, raises a dreadful war." — If others commended him, and shewed any esteem of his virtue, he said to himself: "What every one is in the eyes of God, that he is, and no more." — When he was not able to avoid the respect of others, he was overwhelmed with secret confusion. "Statues of wood or stone," said he once to another "take nothing to themselves, and are insensible to the respect and honour which is given them, not at all on their own account, but for the sake of those whom they represent. And if men honour God in his creatures, even in me the last and vilest among them, I consider him alone." — St. Francis sometimes cried

out in the fervour of his love: «My God, and my All! who art thou, o sweetest Lord? and who am I, thy servant, and a base worm? I desire to love thee, most holy Lord.» Who can consider the wonderful example of St. Francis, and not cry out with our divine Redeemer: *I confess to thee, eternal Father, Lord and King of heaven and earth, because thou hast hidden these things from the wise and the prudent, and hast revealed them to the little ones. Thus it is, O Father, because it is pleasing in thy eyes.*» Matth. XI. 25. — This perfect simplicity is compatible with the state and employments of every lawful condition in the world, as many Saints have shewn, who, on thrones, in courts, or armies learned to die to the world and to themselves, used the things of this world as stewards only, and as if they used them not, living as strangers and pilgrims on earth. — «He that hath mercy on the poor, lendeth to the Lord, and he will repay him.» Prov. XIX. 17. — «Blessed are the poor in spirit: for theirs is the kingdom of heaven.» Matth. V. 3.

O God, who by the exemplary virtues of blessed Francis, didst enlarge thy church with a new offspring: grant that we may follow him in despising the things of this world, and be blessed in the perpetual enjoyment of thy heavenly grace. Thro'.

### St. Thomas of Aquino Conf. and Doct.

This Saint was born towards the end of the year 1226. The serenity of his countenance, the constant evenness of his temper, his modesty and sweetness, were sensible marks that God prevented him with his early graces. The Count of Aquino conducted him to the Abbey of Mount Cassino, when he was but five years old, to be instructed by those good monks in the first principles of reli-



gion and learning; and his tutors soon saw with joy the rapidity of his progress, his great talents, and his happy virtuous dispositions. He was but ten years of age, when the Abbot told his father, that it was time to send him to some university. The Count, before sending him to Naples, took him for some months to see his mother at his seat at Loretto, the place which about the end of that century grew famous for devotion to our Lady. Thomas was the admiration of the whole family. Amidst so much company, and so many servants, he appeared always as much collected, and occupied with God, as he had been in the monastery; he spoke little, and always to the purpose; and he employed all his time in prayer, or serious and profitable exercises. His great delight seemed to be to intercede for, and to distribute his parents' plentiful alms among the poor at the gate, whom he studied by an hundred ingenious contrivances to relieve. He robbed himself of his own victuals for that purpose: which his father having discovered, he gave him leave to distribute things at discretion, which liberty he made good use of for the little time he stayed.

The father was determined to send him to Naples, where the Emperor Frederick II. had lately in 1224 erected an University. Thomas soon foresaw the dangers, and regretted the sanctuary of Mount Cassino: but by his extraordinary watchfulness, he lived here like young Daniel in the midst of Babylon, or Tobias in infidel Ninive. He guarded his eyes with extreme caution, shunned entirely all conversation with any woman whatever, and with young men whose steady virtue did not render him perfectly secure as to their behaviour. Whilst others went to profane diversions, he retired into some church or into his closet, making prayer and study his only pleasure. He learned Rhetoric and Philosophy with such wonderful pro-

gress, that he repeated the lessons more clearly than the master had explained them : but his greater care was to advance daily in the science of the Saints by holy prayer and all good works. His humility concealed them; but his charity and fervour sometimes betrayed his modesty, and discovered them, especially in his great alms, for which he deprived himself of almost all things, though he was careful to hide from his left-hand what his right-hand did.

The Order of St. Dominic then abounded with men full of the spirit of God. The frequent conversations Thomas had with one of that body, a very spiritual holy man, filled his heart with heavenly devotion and comfort, and inflamed him daily more and more with an ardent love of God. This so burned in his breast that at his prayers his countenance seemed one day, as it were, to dart rays of light, and he conceived a vehement desire to consecrate himself wholly to God in that Order. His tutor perceived his inclinations, and informed the Count of the matter, who omitted neither threats nor promises to defeat such a design. But the Saint not listening to flesh and blood in the call of heaven, demanded with earnestness to be admitted into the Order, and accordingly received the habit in the convent of Naples, in 1243, being then seventeen years old.

Before his death seeing all in tears about him, he comforted them saying: Death was his gain and his joy. «It is a greater benefit, than he (*God*) has granted to many of his holy servants, that he is pleased to call me out of this world so early into his joy; wherefore grieve not for me, who am overwhelmed with joy.» — Sincere humility and simplicity of heart are essential conditions for the sanctification of studies, and for improvement in virtue by them. Prayer must also both go before and accompany them. St. Thomas spoke much to

God by prayer, that God might speak to him by enlightening his understanding in his reading and studies, and he received in this what he asked in the other exercise. This prodigy of human wit, this unparalled genius, who penetrated the most knotty difficulties in all the sciences whether sacred or profane to which he applied himself, was accustomed to say, that he learned more at the foot of the Crucifix than in books. We ought never to set ourselves to read or study, without imploring in particular the divine light, and seasoning our studies by frequent aspirations to God, and by keeping our soul in an humble attention to his presence. We should thus receive, in thee school of so good a master, that science which makes men saints, by giving, with other wisdom, the true knowledge of God and of yourselves, and purifying and kindling in the will the fire of divine love with the sentiments of humility and other virtues. Virtue and learning assist and improve each other.

O God, who by the wonderful learning of blessed Thomas thy confessor hast illustrated thy Church, and by his virtues hast enlarged it: grant, we beseech thee, that we may understand what he taught, and, in our lives, follow what he practised. Thro'.

### **St. Francis of Sales, Bishop and Confessor.**

The parents of this Saint were Francis, Count of Sales, and Frances of Sionas. The Saint was born at Sales, three leagues from Annecy, the seat of that noble family. He was so weak, that his life during his infancy, was often despaired of by the physicians. However he escaped the danger, and grew robust: he was very beautiful, and the sweetness of his countenance won the affections of all who saw him: but the meekness of his temper, the pregnancy of his wit, his modesty, tractableness

and obedience were far more valuable qualifications. The Countess could scarce suffer the child out of her sight, lest any tincture of vice might infect his soul. Her first care was to inspire him with the most profound respect for the Church and all holy things, and she had the comfort to observe in him a recollection and devotion at his prayers far above his age. She read to him the lives of the Saints, adding reflections suited to his capacity, and she took care to have him with her when she visited the poor, making him distribute her alms, and do such little offices for them as he was able. He would set by his own meat for their relief, and when he had nothing left to bestow on them, would beg for them of all his relations. — His horror of a lie, even in his infancy, made him prefer any disgrace or chastisement to the telling of the least wilful untruth.

He was sent to Rochevill at six years of age, and some time after to Annecy. An excellent memory, a solid judgment, and a habit of application, could not fail to make great progress. The young count spent as much of his time as possible in private studies and in pious reading, especially that of the lives of Saints; and by his diligence always doubled or trebled his school tasks. He shewed an early inclination for the ecclesiastical state, and obtained his father's consent, though not without some reluctance, for his receiving of the tonsure. He was sent afterward, under the care of a virtuous priest, his preceptor, to pursue his studies in Paris, his mother having first instilled into him steady principles of virtue, a love of prayer, and a dread of sin with the occasions of it. She often repeated to him those words of Queen Blanche to her son Lewis, King of France: "I had rather see you dead, than hear you had committed one mortal sin" — On his arrival at Paris, he entered the Jesuits' school, and went through

his Rhetoric and Philosophy with great applause. In pure obedience to his father's orders he learned in the Academy to ride, dance, and fence. Nevertheless these exercises, as matters of amusement, did not hinder his close application to the study of the Greek and Hebrew languages, and of positive Divinity, for six years. But his principal concern all this time was a regular course of piety, by which he laboured to sanctify himself and all his actions. Pious meditation and the study of the Holy Scripture were his beloved entertainments: and he never failed to carry about him that excellent book, called the Spiritual Combat. He sought the conversation of the virtuous, particularly of F. Angelus Joyeuse, who, from a Duke and Marshal of France, was become a Capuchin friar. The frequent discourses of this good man on the necessity of mortification induced the Count to add, to his usual austerities, the wearing of an hair shirt three days in the week. — His chief resort during his stay at Paris, was to certain Churches, that especially of Saint Stephen des Grez, one of the most retired. Here he made a vow of perpetual chastity, putting himself under the special patronage of the Blessed Virgin. God, to purify his heart, permitted a thick darkness insensibly to overspread his mind, and a spiritual dryness and melancholy to overwhelm him. He seemed, from a perfect tranquillity and peace of mind to be almost brought to the brink of despair. Seized with the greatest terror, he passed nights and days in tears and lamentations, and suffered more than can be conceived by those who have not felt the severity of such internal conflicts. The bitterness of his grief threw him into the jaundice; he could neither eat, drink, nor sleep. His preceptor laboured, but all in vain, to discover the cause of his disorder, and find out a remedy. At last, Francis being at prayer in the same church of St. Stephen, cast his eyes on a

picture of our Lady: this awaking his confidence in her intercession, he prostrated himself on the ground, and, as unworthy to address the Father of all consolation, begged that she would be his advocate, and procure him the grace to love God with his whole heart. That very moment he found himself eased of his grief as of a heavy weight taken off his heart, and that peace and tranquillity restored, which he ever after enjoyed. He was eighteen years old when his father recalled him from Paris, and sent him to Padua to study the law. He chose the learned and pious Jesuit, Antony Possevin, for his spiritual director. His nephew Augustus, gives us the written rule of life, which he made at Padua: it chiefly shews his perpetual attention to the presence of God, his care to offer up every action to him, and implore his aid at the beginning of each. Falling sick, he was despaired of by the physicians, and he himself expected with joy his last moment. However, he recovered; and by his father's orders, being twenty years of age, took the degree of doctor of laws, with great applause and pomp, in presence of forty-eight doctors. After which he travelled through Italy to see the antiquities, and visit the holy places there. He went to Rome by Ferrara, and returned by Loretto and Venice. To any insult offered him on the road he returned only meekness; for which he met with remarkable blessings from heaven. The sight of the pompous remains of ancient Rome gave him a feeling of contempt for wordly grandeur: but the tombs of the martyrs drew every where tears of devotion from his eyes. Upon his return his father received him with great joy, at his castle of Tuille, where he had prepared for him a good library.

All persons were charmed with the young Count, but none so much as the great Antony Fayre, afterward first President of the Parliament

of Chamberry, and Claudius Cranier, the learned and truly apostolic Bishop of Geneva, who already consulted him as an oracle. His father had a very good match in view for him, and obtained in his behalf, from the Duke of Savoy, patents creating him counsellor of the Parliament of Chamberry. Francis modestly, but firmly, refused both; yet durst not propose to his parents his design of receiving holy orders; for the tonsure was not an absolute renouncing of the world. At last he discovered it to his pious preceptor, Deage, and begged of him to disclose it to his father; but this he declined, and used his utmost endeavours to dissuade the young Count from such a resolution. Francis had then recourse to a cousin, Lewis of Sales, a Priest and Canon of Geneva, who obtained the consent of his parents, but not without the greatest difficulty. The young Clergyman was after promoted to holy Orders by his diocesan, who, as soon as he was Deacon, employed him in preaching. His first sermons gained him an extraordinary reputation, and were accompanied with incredible success. What chiefly affected the hearts of his hearers, was the humility and unction with which he spoke from the abundance of his heart. Before he preached, he always renewed his fervour before God, by secret sighs and prayer. He studied as much at the foot of the Crucifix as in books, being persuaded, that the essential quality of a preacher is to be a man of prayer. He received the holy Order of Priesthood with extraordinary preparation and devotion, and seemed filled by it with an apostolical spirit.

\*His steward often found it difficult to provide for his family by reason of his great alms. The Saint pointing to the Crucifix, would answer: „How can we deny any thing to a God who reduced himself to this condition for the love of us!“ — Often he could not contain himself in his conver-

sation, and would thus express himself to his intimate friends: „My heart is filled with an inexpressible desire to be for ever sacrificed to the pure and holy love of my Saviour. Ah! it is good to live, to labour, to rejoice only in God.“ — Among his ordinary remarkable sayings, he often repeated to Bishop Camus: „That truth must be always charitable; for bitter zeal does harm, instead of good. Charity seeks not itself, nor its own interests, but purely the honour and interest of God: pride, vanity and passion cause bitterness and harshness.“ — Meekness was the favourite virtue of St. Francis of Sales. He once was heard to say, that he had employed three years in studying it in the school of Jesus Christ, and that his heart was still far from being satisfied with the progress he had made. If he, who was meekness itself, imagined nevertheless that he possessed so little of it: what shall we say of those, who upon every trifling occasion betray the bitterness of their hearts in angry words and actions of impatience and outrage? „The most powerful remedy against sudden starts of impatience says he, is a sweet and amiable silence. When nothing is said, and cheerfulness preserved, the storm subsides, anger and indiscretion are put to flight and nothing remains but a joy pure and lasting.“

Some persons thinking him too indulgent toward sinners, expressed their thoughts one day with freedom to him on this head: he immediately replied: „If there was any thing more excellent than meekness, God would have certainly taught it us; and yet there is nothing to which he so earnestly exhorts us, as to be *meek and humble of heart*. Why would you forbid me to obey the command of my Lord, and follow him in exercise of that virtue which he so eminently practised and so highly esteems? Are we better informed in these matters than God himself?“ — But his tenderness



was particularly displayed in the reception of abandoned sinners; when these prodigals returned to him, he said with all the sensibility of a father: "Come, my dear children, come, let me embrace you; ah, let me hide you in the bottom of my heart! God and I will assist you: all I require of you, is not to despair: I shall take on myself the labour of the rest."

O God, who for the salvation of souls wast pleased that blessed Francis, thy Confessor and Bishop, should become all things to all men, mercifully grant, that being plentifully enriched with the sweetness of thy charity, by following his directions, and by the help of his merits, we may obtain life everlasting. Thro'.

### St. Aloysius or Lewis Gonzaga.

Aloysius Gonzaga was son of Ferdinand Gonzaga, Prince of the holy Empire and Marquis of Castiglione. His mother was Martha Tana Santena daughter of Tanus Santena, Lord of Cherry in Piedmont. She was Lady of honour to Isabel, the wife of Philip II. of Spain, in whose court the Marquis Gonzaga also lived in great favour. Our Saint was born in the castle of Castiglione in the diocess of Brescia, on the ninth of March 1568. William Duke of Mantua, stood godfather, and gave him the name of Aloysius. The holy names of Jesus and Mary, with the sign of the cross and part of the catechism, were the first words with his devout mother taught him as soon as he was able to speak; and from her example and repeated instructions the deepest sentiments of religion and fear of God were impressed upon his tender soul. Even in his infancy he shewed an extraordinary tenderness for the poor; and such was his devotion, that he frequently hid himself in corners, where after long search he was found at his prayers. So amiable

was his piety, and so heavenly did his recollection appear, that he seemed to resemble an Angel clothed with a human body. His father designing to train him up for the army, in order to give him an inclination to that state, furnished him with little guns, and other weapons, took him to Casal to shew him a muster of three thousand Italian foot, and was much delighted to see him carry a little pike, and walk before the ranks. The child staid there some months, during which time he learned from the officers certain unbecoming words, the meaning of which he did not understand, not being then seven years old. But his tutor hearing him use them, chid him for it; and from that time he could never bear the company of any persons who in his hearing profaned the holy name of God. This offence, though excusable from his want of age and knowledge, was during his whole life a subject of perpetual humiliation to him and he never ceased to bewail and accuse himself of it with extreme confusion and compunction. Entering the seventh year of his age he began to conceive greater sentiments of piety, and from that time he used to date his conversion to God. At that age being come back to Castiglione, he began to recite every day the office of our Lady, the seven penitential Psalms, and other prayers which he always said on his knees, and without a cushion; a custom which he observed all his life. All who were best acquainted with his private life, declared after his death, their firm persuasion, that he had never offended God mortally in his whole life. He was sick of an ague at Castiglione eighteen months; yet never omitted his task of daily prayers, though he sometimes desired some of his servants to recite them with him.

When he was recovered, being now eight years old, his father placed him and his younger brother Ralph, in the polite court of his good

friend Francis of Medicis grand Duke of Tuskany, that they might learn the Latin and Tuscan Languages, and other exercises suitable to their rank. At Florence the Saint made such progress in the science of the Saints, that he afterwards used to call that city the mother of his piety. His devotion to the blessed Virgin was much inflamed by reading a little book of Gaspar Loartes on the mysteries of the Rosary. He at the same time conceived a great esteem for the virtue of holy chastity; and he received of God so perfect a gift of this grace, that in his whole life he never felt the least temptation either in mind, or body against purity, as Jerome Platus and Cardinal Bellarmin assure us from his own mouth. He cultivated this extraordinary grace by assiduous prayer, universal mortification, and the most watchful flight of all occasions of temptation; being well apprised that this virtue is so infinitely tender, that it fades and dies if blown upon by the least vapour, that it is a bright and clear mirror which is tarnished with the least breath, and even by the sight. He never looked at any woman, kept his eyes strictly guarded, and generally cast down. When his mother sent any message to him by some lady in her company, he received it, and gave his answer in few words, with his eyes shut, and his chamber-door half open; and when bantered on that score, he ascribed his behaviour to his bashfulness. It was owing to this virginal modesty that he did not know by their faces many ladies among his own relations with whom he had frequently conversed. But humility, which is the mother of all virtues, was in our Saint the guardian of his purity. He never spoke to his servants by way of command, but with such modesty that they were ashamed not to obey. He would only say to them: "Pray dispatch this or that: You may do this:" or, "If it be no trouble you may do this or that." — No novice could prac-

tise a more exact and ready obedience, than Aloysius set an example of towards all his superiors, especially Francis Tuccius, whom his father had appointed tutor to his sons, and governor of the family at Florence.

The two young princes had staid there little more than two years, when their father removed them to Mantua, and placed them in the court of the Duke William Gonzaga, who had made him governor of Montserrat. Aloysius left Florence in November 1579, when he was eleven years and eight months old. He at that time took a resolution to resign to his brother Ralph his title to the marquisate at Castiglione, though he had already received the investiture from the Emperor. And the ambitious or covetous man is not more greedy of honours or riches, than this young Prince from a better principle appeared desirous to see himself totally disengaged from the ties of the world, by entirely renouncing its false pleasures, which begin with uneasiness, and terminate in remorse, and are not better than real pains covered over with a bewitching varnish. He knew the true delights which virtue brings, which are solid without alloy, and capable of filling the capacity of man's heart, and these he thirsted after. In the mean time he fell sick. He took the opportunity of this indisposition to rid himself more than ever of company and business, seldom going abroad, and spending most of his time in reading Surius's Lives of Saints and other books of piety and devotion. It being the custom in Italy and other hot climates to pass the summer months in the country, the Marquis sent for his sons from Mantua to Castiglione in that season. Aloysius pursued the same exercises and the same manner of life in the town, at court, and in the country. The servants who watched him in his chamber, saw him employed in prayer many hours together, sometimes prostrate on the ground

before a Crucifix, or standing up absorbed in God, so as to appear in an ecstasy. When he went down stairs, they took notice that at every standing place he said a Hail Mary. It was in this retirement that his mind was exceedingly enlightened by God, and without the help of any instructor he received an extraordinary gift of mental prayer, to which his great purity of heart and sincere humility disposed his soul. He sometimes passed whole days in contemplating, with inexpressible sweetness and devotion, the admirable dispositions of divine Providence in the great mysteries of our redemption, especially the infinite goodness and love of God, his mercy and other attributes. In this exercise he was not able to contain the spiritual joy of his soul in considering the greatness and goodness of his God, nor to moderate his tears. Falling at last on a little book of Father Canisius, which treated of Meditation, and on certain letters of the Jesuit missionaries in the Indies, he felt a strong inclination to enter the Society of Jesus, and was inflamed with an ardent zeal for the salvation of souls. He began even then to frequent the schools of Christian Doctrine and to encourage other boys, especially among the poor, in learning their catechism, and often instructed them himself. So excellently did he then discourse of God as to astonish grown persons of learning and abilities. It happened that in 1580 St. Charles Borromeo came to Brescia in quality of Apostolic Visitor, and preached there on the feast of Mary Magdalen. No importunities of the Marquis or other Princes could prevail upon that great Saint to visit them at their country seats, or to take up his lodgings any where but with the clergy of the churches where he came. Wherefore Aloysius, being only twelve years old, went to Brescia to receive his blessing. It is incredible how much the good Cardinal was taken with the piety and generous sentiments of the young Prince. But

finding that he had never yet received the holy Communion, he exhorted him to prepare himself for that divine Sacrament, and to receive it very frequently; prescribing him rules for his devout preparation, and with regard to many other practices of piety; all which the holy youth constantly observed, remembering ever after with wonderful joy the happiness of having seen so great a Saint. He from that time conceived so tender a devotion to the blessed Eucharist, that in hearing mass, after the Consecration, he often melted into tears, in profound sentiments of love and adoration; he frequently received wonderful favours in communicating; and this holy Sacrament became his greatest comfort and joy. The Marquis after this carried his whole family to Casal, the residence of his government of Montserrat. There the Saint made the convents of the Capuchins and Barnabites his usual places of resort. He fasted three days a-week, Fridays at least on bread and water, boiled together for his whole dinner and his collation a little piece of dry bread. On other days his meals were so slender, that his life seemed almost a miracle. He secretly thrust a board into his bed to rest on in the night, and rose at midnight to pray even in the coldest season of winter, which is very sharp under the Alps. He spent an hour after rising, and two hours before going to bed in private prayer.

In 1581 his father attended the Empress Mary of Austria, wife to Maximilian II. and sister to Philip II. of Spain, in her journey from Bohemia to Spain, and took with him his three children; a daughter named Isabel who died in Spain, and his two sons who were both made by King Philip pages to his son James, elder brother to Philip III. Aloysius was then thirteen years and a half old. He continued his studies, but never neglected his long meditations and devotions, which he often performed by stealth in secret corners. Though

he every day waited on the Infant of Spain, James, to pay his duty to the Empress, he never once looked on the face of that Princess, or took notice of her person; and so great was his guard over all his senses, and so universal his spirit of mortification, that it was a proverb at court, that the young Marquis of Castiglione seemed not to be made of flesh and blood. He prescribed himself a daily task of an hour's meditation; which he often prolonged to three, four, or five hours. — He at length determined to enter into the Society of Jesus in order to devote himself to the instructing and conducting souls to God; and he was confirmed in this resolution by his confessor, who was one of that Order. When he disclosed it to his parents, his mother rejoiced exceedingly; but his father, in excessive grief and rage, said he would have him scourged naked "O that it would please God," replied modestly the holy youth, "to grant me so great a favour as to suffer that for his love!" However, the consent of the Marquis was at length extorted through the mediation of friends. The Infant or Prince of Spain dying of a fever, Aloysius was at liberty, and after two years stay in Spain he returned to Italy in July 1584, on board the gallies of the famous John Andrew Doria whom his Catholic Majesty had lately appointed Admiral. His brother travelled in rich apparel, but the Saint in a suit of black Flanders serge. In his journey he either conversed on holy things, or entertained himself secretly in his heart with God. As soon as he came to an inn, he sought some private little chamber, and fell to prayer on his knees. In visiting religious houses he went first to the church, and prayed some time before the blessed Sacrament. When he had arrived at Castiglione, he had new assaults to bear; from the eloquence and authority of a Cardinal, many Bishops, and eminent men employed by the Duke of Mantua and his

uncles; yet he remained firm, and brought over some of these ambassadors to his side, so that they pleaded in his favour. But his father flew back from his consent, loaded his son with opprobrious language, and employed him in many distracting secular commissions. The Saint had recourse to God by prostrating himself before a Crucifix, and redoubling his severities; till the Marquis, no longer able to oppose his design, cordially embraced him, and recommended him to Claudius Aquaviva, General of the Society, who appointed Rome for the place of his noviciate. The father repented again of his consent, and detained his son nine months at Milan, during which time he used the most tender entreaties, and every other method to turn him from his purpose. He removed him to Mantua, and thence to Castiglione; but finding his resolution invincible he left him at liberty, saying to him: «Dear son, your choice is a deep wound in my heart. I have ever loved you, as you have deserved. In you I had founded the hopes of my family: but you tell me God calls you another way. Go therefore in his name whither you please, and may his blessing every where attend you.» Aloysius having thanked him, withdrew that he might not increase his grief by his presence, and betook himself to his prayers. His cession of the Marquisate to his brother Ralph, with the reserve of two thousand crowns in ready money, and four hundred crowns a-year for life, was ratified by the Emperor, and the writings were delivered at Mantua in November 1585. The excessive grief and tears of his subjects and vassals at his departure only drew from him these words: «That he sought nothing but the salvation of his soul, and exhorted them all to do the same.» — Arriving at Rome he visited the churches and chief places of devotion; then kissed the feet of Pope Sixtus V. and entered his noviciate at St. Andrew's on the twenty-fifth of



November 1585, not being quite eighteen years old. Being conducted to his cell he entered it as a celestial paradise in which he was to have no other employment than that of praising God without interruption: and exulting in his heart he repeated with the Prophet: *This is my rest for ever: here will I dwell, for I have chosen it.*

The Saint in his noviceship condemned himself as guilty of sloth, if he did not in every religious duty surpass in fervour all his companions; he respected them all, and he behaved himself towards them as if he had been the last person in the family; and indeed such he always reputed himself. He loved and rejoiced most in the meanest and most contemptible employments. His mortifications though great, were not so severe as he had practiced in the world, because limited by obedience which gave a merit to all his actions. He used to say that a religious state in this resembles a ship, in which they sail as fast who sit idle as they who sweat at the oar. Yet such was the general mortification of his senses, that he seemed totally inattentive to external things, only inasmuch as they regarded God. He never took notice of the difference of the villas where he had been, the order of the refectory in which he every day ate, or the rich ornaments of the chapels and altars where he prayed. He seemed entirely inattentive to the taste of what he ate; only endeavouring to avoid what seemed savoury. He never listened to reports or discourse about worldly matters: spoke very little, and never about himself, thinking himself justly deserving to be forgotten by the whole world, and to be made no account of in any thing. He was a capital enemy to every artifice or dissimulation, which he called the baue and canker of Christian simplicity. Nothing gave him so much mortification as the least mark of honour or distinction. It was his delight to carry a wallet through the

streets of Rome begging from door to door, to serve the poor and the hospitals, or to sweep the kitchen, and carry away the filth: in which actions he usually had before his eyes Christ humbled for us. — On holydays he used to catechize the children of poor labourers. He changed his new gilt breviary for an old one, and often did so in his habit and other things. His whole life seemed a continued prayer, and he called holy meditations the short way to christian perfection. He found in that exercise the greatest spiritual delight, and remained in it on his knees, as if he were motionless in a posture of wonderful recollection and respect. It is not possible to describe the sweet raptures and abundant tears which often accompanied his devotion, especially in presence of the blessed Eucharist and after communicating. He spent the three first days after Communion in thanksgiving for that inestimable favour; and the three following in languishing aspirations and desires to receive on the Sunday his Saviour, his God, his Physician, his King: on the eve of the Communion his mind was wholly taken up with the dignity and infinite importance and advantages of that great action, nor could he speak of any thing else. Such was the fire of his words whenever he spoke on that mystery of love, that it inflamed all who heard him. He made every day at least four regular visits to pray before the blessed Sacrament. — The Passion of Christ was also a most tender object of his devotion. — From his infancy he had chosen the Blessed Virgin for his special Patroness and Advocate. — He had a singular devotion to the holy Angels, especially his guardian Angel. In the beginning of his noviceship he was tried by an extreme spiritual dryness and desolation of soul: which served perfectly to purify his heart, and was succeeded by the greatest heavenly consolations. — He bore the pious death of his father

with unshaken constancy, because he considered it and all other events purely in the view of the divine will and providence. It happened six weeks after he had taken the habit. From the day on which his son had left him to enter the Society, the Marquis had entirely devoted himself to the practice of perfect virtue and penance.

Humility and obedience were the young novice's favourite virtues, and by them he gained a perfect mastery over himself. To appear poor, little and contemptible was his delight, and he rejoiced to see the last and worst portion of any thing fall to his share. He was never known guilty of the least transgression of the rule of silence or any other; and feared to arrive one moment too late at any thing. He would not without the leave of his master speak one word even to his kinsman Cardinal Roborei, nor would he ever stay with him so long as to fail one minute in any rule. It happened that the pious and learned Jerome Platus, whilst he was master of novices, thinking his perpetual application to prayer and study prejudicial to his health, ordered him to spend in conversing with others after dinner, not only the hour allotted for all, but also the half hour longer which is allowed to those who dine at the second table. The Father Minister not knowing this order, punished him for it, and obliged him publicly to confess his fault; which he underwent without offering any excuse. The Minister learning afterward, how the matter was, admired very much his silence, but for his greater merit enjoined him another penalty for not telling him the order of his master. The Saint bore in silence and joy the imputation and chastisement of the faults of others, because this afforded him an opportunity of exercising patience, meekness, and humility. By a habit of continual application of his mind to God, attention at prayer seemed so easy and natural to him, that he told

his superior, who put to him that question, that if all the involuntary distractions at his devotion during six months were joined together, they would not amount to the space of one Hail Mary. His health decaying, he was forbid to meditate or pray, except at regular times. This he found the hardest task of his whole life; so great a struggle did it cost him to resist the impulse with which his heart was carried up towards God. For the recovery of his health he was sent to Naples, where he staid half a year, and then returned to Rome. In that city after completing his novitiate of two years, he made his religious vows on the twentieth of November 1587, and soon after received minor orders.

Aloysius had finished his logic whilst a Page in the Spanish court, and his course of natural Philosophy, during his nine months stay at Milan. After this he commenced student in Divinity under Gabriel Vasquez, and other celebrated professors. But a family contest obliged him to interrupt his studies. His uncle Horatius Gozaga died without issue, and bequeathed by will his estate of Sulphurino to the Duke of Mantua. Ralph, the Saint's brother, pleaded that the donation was invalid, the estate being a fief of the Empire, which inalienably devolves on the next heir in blood, and he obtained a rescript of the Emperor Maximilian in his favour. But the Duke refused to acquiesce in this sentence, and the Archduke Ferdinand and several other princes had in vain attempted to reconcile the two cousins. At length St. Aloysius was sent for to be mediator of peace. He had then just finished his second year of Divinity and was at the Jesuits' villa at Frescati during the vacation, when Father Robert Bellarmin brought him an order from the General to repair to Mantua about this affair. A discreet lay-brother was appointed to be his companion, to whom a charge was given to take care of his health, with an order to Aloysius

to obey him as to that particular. Most edifying were the examples of his profound humility, mortification, love of poverty, and devotion, and incredible the fruits of his zeal both on the road, and at Mantua, Castiglione and other places where he went. Though both parties were exceedingly exasperated, no sooner did this Angel of peace appear, than they were perfectly reconciled. The Duke, though before much incensed, was entirely disarmed by the sight and moving discourse of the Saint, he readily pardoned, and yielded up the estate to the Marquis, who as easily consented to bury in oblivion all that had passed, and the two cousins made a sincere and strict alliance and friendship together. Many others who were at variance, or at law, were in the same manner made friends by the means of the Saint's friendly interposing. No enmity seemed able to withstand the spirit of meekness and charity which his words and whole deportment breathed. Great numbers were by him converted from sinful habits, and many brought to a profession of perfect virtue.

Aloysius having happily restored peace among his relations, and settled them in the practice of true virtue, by the direction of his superiors went to Milan on the twenty-second of March 1590, there to pursue his theological studies. These he accompanied with his usual exercises of devotion, and every virtue, especially humility, to nourish and improve which in his heart, he embraced every kind of humiliation. He often begged to serve in the kitchen and refectory, and it was his delight to draw water for the cook, wash the dishes, cover the table, or sweep the scullery. Whilst he was at Milan, one day in his morning prayer he was favoured with a revelation, that he had only a short time to live. And by this heavenly visitation he found his mind wonderfully changed, and more than ever weaned from all transitory things. This

favour he afterward disclosed at Rome, in great simplicity, to Father Vincent Bruno and others. The General would not suffer him to finish his studies at Milan, but recalled him to Rome in November the same year, to perform there the fourth or last year of his theological course. The Saint chose a dark and very small chamber over the staircase in the garret, with one window in the roof; nor had he in it any other furniture than a poor bed, a wooden chair, and a little stool to lay his books upon. He appeared even in the schools and cloisters quite absorbed in God, and often at table or with his companions at recreation time after dinner he fell into ecstasies, and appeared unable to contain the excessive heavenly joy with which his soul overflowed. He frequently spoke in raptures on the happiness of dying, the more speedily to be with God.

In 1591 an epidemic disease swept off great multitudes in Rome. In this public distress the Fathers of the society erected a new hospital, in which the General himself, with other assistants, served the sick. Aloysius obtained by earnest entreaties to be one of this number. He catechized and exhorted the poor patients, washed their feet, made their beds, changed their clothes, and performed with wonderful assiduity and tenderness, the most painful and loathsome offices of the hospital. The distemper being pestilential and contagious, several of these Fathers died martyrs of charity, and Aloysius fell sick. It was on the third of March 1591 that he took to his bed: at which time he was overwhelmed with excessive joy at the thought that he was called to go to God. This joy gave him afterward a scruple whether it was not immoderate. But his Confessor, who was the famous Cardinal Bellarmine, comforted him, saying, that it is not an unusual grace to desire death, not out of impatience, but to be united to God. The pestilen-

cial fever in seven days became so violent, that the Saint received the viaticum and extreme-unction. However he recovered; but to this distemper succeeded a hectic fever, which in three months reduced him to an excessive weakness. He studied to add continual mortifications to the pains of his disease, and rose in the night to pray before a Crucifix, till being caught by the infirmarian, he was forbid doing so for the future; which direction he punctually obeyed. The physicians having ordered him and another sick brother, to take a very bitter draught, the other drank it at once with the ordinary helps to qualify the bitterness of the taste; but Aloysius sipped it slowly, and as it were drop by drop, that he might have the longer and fuller taste of what was mortifying; nor did he give the least sign of perceiving any disagreeable taste. — After speaking with Father Bellarmin on the happiness of speedily enjoying God, he fell into a rapture through excess of inward delights. It continued almost the whole night, which seemed to him in the morning, to have been but one moment, as he told F. Bellarmin. It seems to have been in this ecstasy that he learned he should die on the octave day of Corpus - Christi, which he often clearly foretold. In thanksgiving for his death being so near, he desired one to recite with him the *Te Deum*; with which request the other complied. To another he cried out, his heart exulting with joy: “My Father, we go rejoicing! we go rejoicing!” — He said every evening the seven penitential Psalms with another person in great compunction. On the Octave day, he seemed better, and the Rector had thoughts of sending him to *Frescati*. But he repeated still, that he should die before next morning, and he received the viaticum and extreme-unction. At night he was thought to be in no immediate danger, and was left with two brothers to watch by him. These about midnight

perceived on a sudden by a wanness and violent sweat, with which he was seized, that he was falling into his agony. His most usual aspirations during his illness, were the ardent languishings of a soul aspiring to God, extracted from the Psalms. After saying, — «Lord, into thy hands I commend my spirit,» he frequently repeated the holy name of Jesus; with which sacred word he expired a little after midnight between the twentieth and twenty-first day of June, the Octave of Corpus-Christi that year, 1591, being twenty three years, three months, and eleven days old, of which he had lived five years and almost seven months in the Society. He was buried in the church of the Annunciation, belonging to the Jesuits of the Roman College. A rich chapel being afterward built in the church under his name, by the Marquis Scipio Lancelotti, his relicks were translated into it. St. Aloysius was beatified by Gregory XV. in 1621, and canonized by Benedict XIII. in 1726. Ceparius gives a history of many miracles wrought through the intercession and by the relicks of this Saint, several being cures of noblemen and eminent Prelates. A much more ample history of them may be read in Janning the Bollandist in an Appendix to the life of St. Aloysius.

\*When we see a young Prince, the darling of his family, and country, sacrifice nobility, sovereignty, riches and pleasures, the more easily to secure the treasure of divine love and of eternal happiness, how ought we to condemn our own sloth, who live as if heaven where to cost us nothing?

O God, the giver of heavenly gifts, who in the angelic youth Aloysius didst unite an admirable innocence with a not less admirable spirit of penance, grant that through his merits and prayers, we who have not imitated his holy innocence, may by thy grace follow the example of his penitence; through Jesus Christ our Lord.



## Saint Stanislas Kostka, C.

Youth is that lively bloom of age in which sanctity has particular advantages and charms; a circumstance which recommends to your admiration this Saint, who in his tender years surpassed the oldest in the gifts of grace and virtue. Stanislas was the youngest son of John Kostka, senator of Poland, and of Margaret Kriska, sister to the Palatine of Masovia, and was born in the castle of Rostkou, on the twenty-eighth of October 1550. His mother engraved on his tender heart early and deep impressions of piety; and the first use the Saint made of his reason was to consecrate himself to God with a fervour beyond his age. The first elements of letters he learned at home under a private tutor named John Bilinsky, who attended him and his elder brother Paul, to the celebrated college of the Jesuits of Vienna, when the Saint was fourteen years old. From the first dawn of reason he shewed no inclination to any thing but to piety, and, as soon as he was capable, he gave as much of his time as possible to prayer and study. His nicety in the point of purity, his dread of detraction, and of all the dangers of sin, made him infinitely cautious in the choice of his company.

When he arrived at Vienna, and was lodged among the pensioners of the Jesuits, every one was struck with admiration to see the profound recollection and devotion with which he poured forth his soul before God in prayer: the modesty and glowing fervour which appeared in his countenance at those times, raised in all who beheld, him, a veneration for his person. He sometimes fell into raptures, and often even at public prayer torrents of pious tears gushed from his eyes with such impetuosity that he was not able to contain them. He always came from his devotions so full

of the spirit of God, that he communicated it to those who conversed with him. The fire of divine love which burnt in his breast, he kindled in the hearts of several devout companions, with whom it was his delight to discourse of God and heavenly things: on which subjects he spoke with such energy, as imparted to others some sparks of that joy with which his heart and words overflowed.

His innocence and virtue stood yet in need of being perfected by trials. Upon the death of the Emperor Ferdinand in 1564, his successor Maximilian II. who had not the same zeal for religion, took from the Jesuits the house which Ferdinand had lent them for the lodging of their pensioners. Paul Kostka, who was two years older than the Saint, and who had their tutor Bilinski always in his interest, was fond of liberty and diversions. To indulge this inclination he prevailed with Bilinsky to take lodgings in a Lutheran's house, and looking upon his brother's conduct as a censure of his own, treated him continually with insult, and often struck and beat him. Bilinski was a still more dangerous tempter and persecutor, not only by declaring always for the elder brother against him, but also by endeavouring to persuade him by flattering insinuations and various rebukes, that he ought to allow more to the world, and that so much was not necessary for a person in his station to save his soul. Stanislas far from being overcome, stood the more firmly upon his guard, and opposed these assaults by redoubling his fervour. He communicated every Sunday and great holiday, and always fasted the day before his communion: never went to school morning or afternoon, without first going to church to visit the blessed Sacrament. He heard every day two Masses, and made his meditation, slept little, and always rose at midnight to pray; he often wore a

hair shirt, frequently used the discipline; never made his appearance in company only at table; and instantly rose up and left it, if an unbecoming word was let fall by any one in his presence. When he was not at church or college, he was always to be found at his devotions, or studies in his closet, except for a short time after meals. By this conduct he was thought worthy to be enlightened and strengthened by the Holy Ghost, who, by his inspirations shewed him how opposite the false maxims of worldly prudence are to those of the gospel; that is in an error to pretend to salvation by following them, and that what is usually called learning the world, is properly learning its spirit and maxims, which is to forget those of Jesus Christ.

The Saint suffered these dangerous solicitations and persecutions two years, and then fell very ill. Finding his distemper dangerous, he desired to receive the viaticum; but his Lutheran landlord would not suffer it to be brought publicly to his house, and the tutor and brother would have it deferred. The pious youth, in extreme affliction, recommended himself to the intercession of St. Barbara, for the grace of a happy death and the benefit of receiving the last Sacraments. His prayer was heard; and he seemed in a vision to be communicated by two Angels. The blessed Virgin, in another vision told him, that the hour of his death was not yet come, and bade him devote himself to God in the Society of Jesus. He had then for about a year entertained thoughts of embracing that state; and after his recovery petitioned the superiors to be admitted. F. Magius, Provincial for that part of Germany, who happened then to be at Vienna, durst not receive him, for fear of incurring the indignation of his father, who warmly declared, he never would consent that his son should become member of a religious order. Cardinal Com-

mendon, Legate of Pope Pius V. at Vienna, whom the Saint desired to recommend him to the Provincial, durst not undertake to do it. Stanislas therefore, having discovered his resolution to his confessor, and by a tender and edifying letter laid in his room, left notice of his design to his tutor and brother, stole away privately to Ausburg, and thence to Dilingen, to make the same request to the pious F. Canisius, Provincial of Upper Germany. F. Canisius to try his vocation, ordered him to wait on the pensioners of the college, at table, and cleanse out their rooms; which the Saint did with such extraordinary cheerfulness and humility, that the students were exceedingly astonished at his meekness, charity, devotion and spirit of mortification, though he was utterly unknown to them. F. Canisius, after having kept him three weeks, sent him to Rome, where the Saint threw himself at the feet of St. Francis Borgia, then General of the Society, and earnestly renewed his petition. Saint Francis received him with great joy. Stanislas had no desire to see the curiosities of Rome, but without farther delay entered upon a retreat under the master of novices, during the whole course of which he was favoured with the sweetest consolations, of the Holy Ghost, and extraordinary heavenly communications. He took the habit on St. Simon and Jude's day in 1567; and a few days after received from his father a most passionate letter with threats, that he would procure the banishment of the Jesuits out of Poland, and would make them feel the weight of his indignation for having concurred in such a dishonour to his family. Stanislas answered it in the most modest and dutiful manner, but expressed a firm purpose of serving God according to his vocation. And, without the least disturbance or trouble of mind, applied himself to his religious duties, calmly recommending all things to God.

It was the Saint's utmost study and endeavour to regulate and sanctify, in the most perfect manner all his ordinary actions in every circumstance, particularly by the most pure and fervent intention of fulfilling the will of God, and by the greatest exactitude in every point of duty. Christianity teaches us, that we are not to listen to the *prudence of the flesh* which is *death* to the soul. Stanislas therefore set no other bounds to his mortifications but what obedience to his director prescribed. In the practice of obedience to his superior such was his exactitude, that as he was one day carrying wood with a fellow-novice, he would not help the other in taking up a load upon his shoulders, till he had made it less, because it was larger than the brother, who superintended the work, had directed, though the other had taken no notice of such an order. His own faults he always exaggerated with unfeigned simplicity, so as to set them in a light in which only humility, which makes a person most severe in condemning himself, could have represented them. Whence others said of him, that he was his own grievous calumniator. As pride feels a pleasure in public actions, so his greatest delight was secrecy, or some humbling circumstance whenever he made his appearance in public; such as, a more than ordinary threadbare habit, by which he might seem to strangers to be a person of no consideration in the house, as he looked upon himself, and desired to be regarded by others. Nothing gave him so much confusion and displeasure as to hear himself commended; and he was ingenious in preventing all occasions of it, and in shunning every thing by which he might appear to others humble. The whole life of this fervent novice seemed almost a continual prayer: nor was his prayer scarcely any other than an uninterrupted exercise of the most tender love of God, which often vented

itself in torrents of tears, or in holy transports and raptures. By the habitual union of his heart with God he seemed, in the opinion of his directors, never to be molested with distractions at his prayers. Several, by having recommended themselves to his good thoughts, have suddenly found themselves comforted and freed from bitter anguish of soul, and secret trouble of mind. The ardent love which the Saint had for Jesus Christ in the holy Sacrament, was so sensible, that his face appeared all on fire as soon as he entered the church. He was often seen in a kind of ecstasy at Mass, and alwys after receiving the holy Communion. The whole day, on which he communicated, he could not, without great difficulty and reluctance, speak of any thing but the excess of love which Jesus Christ has expressed for us in that adorable Sacrament: and of this he discoursed with such deep feeling and joy, and in so pathetic a manner, that the most experienced and spiritual fathers took great delight in conversing with him.

This holy Seraph, glowing with divine love, was inflamed with an uncommon ardour to be speedily united to the object of his love a considerable time before his happy death, which he distinctly foretold. In the beginning of August he said to several together, that all men are bound to watch, because they may die any day: but that this lesson particularly regarded him, because he should certainly die before the end of that month. Four days after, discoursing with F. Emmanuel Sa, concerning the feast of the Assumption of our Lady, he said, in a kind of transport of devotion: "O Father, how happy a day to all the Saints, was that on which the Blessed Virgin was received into heaven! I doubt not but they all celebrate the anniversary of it with extraordinary joy, as we do on earth. I hope myself to see the next one they

will keep of it." His youth and the perfect health which he then enjoyed, made others give no credit to his prediction. Yet they perceived that he made all immediate preparations for the great journey of eternity. On St. Laurence's day in the evening, he found himself indisposed; upon which he could not contain his joy that the end of his mortal pilgrimage drew near. Being carried to the infirmary he made the sign of the cross upon his bed, saying, he should never more rise out of it. His fever proved at first only intermitting; yet he repeated the same assurances. On the fourteenth day of the month, he said, in the morning, that he should die the night following: a little after mid-day he fell into a swoon, which was followed with a cold sweat, and he demanded and received the viaticum and extreme-unction with the most tender devotion, being laid, according to his desire, upon a planket on the floor. He begged pardon of all his brethren for whatever offences he had committed against any one, and continued repeating frequent aspirations of compunction and divine love. Some time after, he said that he saw the Blessed Virgin accompanied with many Angels, and happily expired a little after three o' clock in the morning of the fifteenth of August, in 1568, having completed only nine months and eighteen days of his noviciate, and of his age seventeen years nine months and eighteen days.

The sanctity of his life, and several manifest miracles engaged Clement VIII. to *beatify* him, that is, declare him happy, in 1604. Paul V. allowed an office to be said in his honour, in all the churches of Poland: Clement X. granted that privilege to the Society, and settled his feast on the thirteenth of November, on which his body, which was found sound, and without the least signs of decay or corruption, was translated from the old chapel and laid in the new Church of the Noviciate

at Rome, founded by Prince Pamphili. The Saint was canonized by Benedict XIII. in 1727. The Poles have chosen him jointly with St. Casimir, chief patron of their kingdom: and he is in particular the patron of Warsaw, Posna, Lublin and Lepold. The Poles ascribe to his intercession the deliverance of their country from a pestilence, and several victories of King Ladislas over the Turks, and others of his brother and successor, Casimir, over the Tartars and Cosaques, in 1651. Many miraculous cures have been wrought through his intervention. A relation of this that follows, with the attestations of five eminent physicians and a surgeon, and of all the Jesuits then living at Lima, and witnesses to the fact, approved by the Vicariate (the archbishopric being then vacant) was printed at Madrid in 1674. A novice in the convent of the Jesuits at Lima, after a malignant fever, in the month of October, was deprived by a palsy of all motion on the whole right side of his body, so that he was not able to stir in the least that hand or foot. A loathing of all food, with a fever, and other bad symptoms attended the disorder, which the physicians judged incurable. On the feast of St. Stanislas, the thirteenth of November, by applying a picture of the Saint to that side, he found the motion and feeling in those parts instantly restored, and himself in perfect health. Certain companions who were present, called the Rector, and the whole house followed him. The novice who was recovered, arose and dressed himself, and walked to the church as well, as if he had never been sick. The whole Community accompanied him, and sung a solemn Te Deum.

\*The just man, if he be prevented with death, shall be in rest. For venerable old age is not that of long time, nor counted by the number of years; but the understanding of a man is grey hairs, and a spotless life is old age. He pleased



God, and was beloved, and living among sinners he is translated. He was taken away, lest wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of vanity obscureth good things, and the wandering of concupiscence overturneth the innocent mind. Being made perfect in a short space, he fulfilled a long time: for his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts: that the grace of God, and his mercy is with his saints, and that he hath respect to his chosen. But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust." Wisdom IV. 7.

O God, who, amongst other miracles of thy wisdom hast bestowed even in a tender age the grace of a mature sanctity: grant, we beseech thee, that according to the example of St. Stanislas we redeeming the time, by working with zeal may hasten to enter into eternal rest. Thro'.

### St. Casimir, Prince of Poland.

St. Casimir was the third among the thirteen children of Casimir III. King of Poland, and of Elisabeth of Austria, daughter to the Emperor Albert II., a most virtuous woman. He was born in 1458. From his childhood he was remarkably pious and devout. His preceptor was John Dugloss, called Longinus, Canon of Cracow, a man of extraordinary learning and piety. All the young princes were so affectionately attached to the holy man, that they could not bear to be separated from him. But Casimir profited most by his pious maxims and example. He consecrated the flower of his age to exercises of devotion and penance, and had an horror of that softness and magnificence which reign

in courts. His clothes were very plain, and under them he wore a hairshirt. His bed was frequently the ground, and he spent a considerable part of the night in prayer and meditation, chiefly on the Passion of our Saviour. He often went out in the night to pray before the Church doors: and in the morning waited before them till they were opened to assist at matins. By living always under a sense of the divine Presence he remained perpetually united to, and absorbed in his Creator, maintained an uninterrupted cheerfulness of temper, and was mild and affable to all. He respected the least ceremony of the Church and every thing that tended to promote piety was dear to him. He was particularly devout to the Passion of our blessed Saviour, the very thought of which excited him to tears, and threw him into transports of love. He was not less piously affected towards the Sacrifice of the Altar, at which he always assisted with such reverence and attention, that he seemed in ecstasy. And as a mark of his singular devotion to the Blessed Virgin, he composed, or at least frequently recited the long hymn that bears his name, a copy of which was, by his desire, buried with him. His love for Jesus Christ shewed itself in his regard for the poor, who are his members, to whose relief he applied whatever he had, and employed his credit with his father, and his brother Uladislav, King of Bohemia, to procure them succour. His compassion made him feel in himself the afflictions of every one.

He observed to the last an untainted chastity. — Being wasted with a lingering consumption, he foretold his last hour, and having prepared himself for it by redoubling his exercises of piety, and receiving the Sacraments of the Church, he made a happy end at Vilna, being twenty - three years and five months old. Many were the miracles wrought by his intercession. His body and all the rich stuffs

it was wrapped in, were found quite entire, and exhaling a sweet smell one hundred and twenty years after his death, notwithstanding the excessive moisture of the vault. St. Casimir is proposed to youth as a particular pattern of purity.

\*What is there on earth which can engage the affections of a Christian, or be the object of his ambition, in whose soul God desires to establish his kingdom? Whoever has conceived a just idea of this immense happiness and dignity, must look upon all the glittering bubbles of this world as empty and vain, and consider every thing in his life barely, as it can advance or hinder the great object of all his desires. St. Casimir, who had tasted of this happiness and learned truly to value the heavenly grace, loathed all earthly pomp and delights. With what joy ought not all Christians, both rich and poor, to be filled when they hear: *The kingdom of God is within you!* — «They that are Christ's, have crucified their flesh with the vices and concupiscences.» Gal. V. 24. — «Christ suffered for us, leaving you an example that you should follow his steps.» I Pet. II. 21. — «They sung as it were a new canticle. No man could say the canticle, but those hundred forty-four thousand... These are they who were not defiled with women: for they are virgins. These follow the Lamb withsoever he goeth.» Apoc. XIV. 3. 4.

O God, who didst preserve thy servant Casimir constant and faithful in thy service amidst the delights of a court, and the attractive allurements of the world, grant, we beseech thee, that by his intercession thy people may despise the transitory things of the world and eagerly pursue things which are eternal: through Jesus Christ our Lord.

## S. Bernardin of Sienna, C.

St. Bernardin was born at Massa in 1380 of the noble family of Albizeschi, in the republic of Sienna. He lost his mother when he was but three years old, and his father who was chief magistrate of Massa, before he was seven. The care of his education devolved on a virtuous aunt called Diana, who infused into his tender soul ardent sentiments of piety towards our Saviour, and a tender devotion to his blessed Mother. This aunt always loved him, as if he had been her own son; and indeed his towardly dispositions won him exceedingly the affections of all who ever had the care of him. He was modest, humble, and devout; and took great delight in prayer, visiting churches, serving at mass, and hearing sermons, which he would repeat again to his companions with an admirable memory, and gracefulness of action. In that tender age he had a great compassion for the poor. One day it happened that his aunt sent away a poor person from the door without an alms, because there was but one loaf in the house for the dinner of the family. Bernardin was much troubled to see the beggar go away unrelieved, and said to his aunt: „For God's sake, let us give something to this poor man; otherwise I will neither dine nor sup to-day. I had rather the poor should have a dinner than myself.“ This wonderfully comforted his good aunt who never ceased to incite him to all virtues, and according to his strength to accustom him by degrees to fasting. Young as he was, he fasted every Saturday in honour of the Blessed Virgin; which pious custom he always continued. At eleven years of age he was called to Sienna by his uncles, and put to school under the ablest masters, who all admired the quickness of his parts, and the solidity of his judgment; but much more his docility, modesty and virtue. If he chanced to hear any word

the least unbecoming, he by blushing testified what confusion it gave him, and how much it wounded his very heart; and though he was otherwise most condescending, civil and respectful to all, he could never bear with patience any indecent discourse. For a single word of that kind he so severely reprimanded a man of quality, that it was a warning to him during the remainder of his life to govern his tongue; and many years after, hearing Bernardin preach, he was so moved, that he seemed drowned in tears. The modesty of the virtuous youth was a check to the most impudent, and kept them in awe in his presence: in whatever company, if the conversation was too free, it was dropped when he appeared, and the very loosest rakes would say: "Hush! here comes Bernardin." Nor did the Saint behave on these occasions in such a manner as might render virtue the subject of ridicule, but with a surprising dignity. Nevertheless, an impure monster had once the insolence to make an attempt upon his virginal purity, and to solicit him to sin. But the Saint, not content to testify his scorn and indignation, excited against him the whole troop of his little innocent play-fellows, who pelted him with clods and stones, and made him ashamed any more to shew his face. Bernardin was exceeding comely and beautiful; but his known virtue secured him from farther assaults; and he never ceased to beg of God the grace of purity, particularly through the intercession of the Blessed Virgin. — When he had completed the course of his Philosophy, he applied himself to the study of civil and canon law, and afterward to that of the holy Scriptures with such ardour, that he could never after relish any other study.

\*"Whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen, I say to you, he shall not lose his reward." Mark. IX. — "Blessed is he that understands con-

cerning the needy and the poor." Ps. XL. — "Deal thy bread to the hungry." Isa. LVIII. — "My son, if sinners shall entice thee, consent not to them." Prov. I. 10. — "Let no man deceive you with vain words . . . and have not fellowship with the unfruitful works of darkness, but rather reprove them." Ephes. V. — "Blessed is the man who has not walked in the counsel of the ungodly." Ps. I.

O Lord Jesus, who didst pour forth into the heart of blessed Bernardin, thy Confessor, a more than ordinary love of thy most holy name: mercifully grant us, by his virtues and prayers, the spirit of thy love. Who livest.

## The Presentation of the Blessed Virgin Mary.

It is an ancient tradition, that the Blessed Virgin Mary was solemnly offered to God in the Temple in her infancy. — By the consecration which she made of herself to God in the first use of her reason, we are admonished of the important and strict obligation which all persons lie under, of an early dedication of themselves to the divine love and service. Every one is bound in the first use of reason, to convert his heart to God by love; and if divine faith be then duly proposed to him (which is the case of Christian children) he is bound then to make an act of faith, also an act of hope in God, and an act of divine charity. The first fruits of the heart, are a sacrifice of which God is infinitely jealous, an emblem of which were all the sacrifices of first fruits prescribed in the old Law, in token that he is our beginning and our end. Such a heart, adorned with the baptismal grace of innocence, has particular charms. A victim which bears the divine image perfect and entire, without having ever been stained with any spot, or tainted

with the least corruption, is most agreeable to God. Grace recovered by penance is not like that of innocence which has never been defiled; nor is it the same happiness for a soul to return to God from the slavery of sin, as for one to give him the first affections, and to open the understanding and will to his love, before the world has found any entrance there. This is a present suiting the spotless and infinite sanctity of God. In return he will pour forth his most precious graces upon such a soul, whose affections, on the other side, will flow more easily and strongly toward him, not having been hampered by the inordinate love of creatures, and easily conquering all lets and impediments which might abate their ardour. The tender soul of Mary was then adorned with the most precious graces, an object of astonishment and praise to the Angels and of the highest complacence to the adorable Trinity, the Father looking upon her as his beloved Daughter, the Son, as one chosen and prepared to become his Mother, and the Holy Ghost as his darling Spouse.

Her first Presentation to God, made by the hands of her parents and by her own devotion, was then an offering most acceptable in his sight. Let our consecration of ourselves to God be made under her patronage, and assisted by her powerful intercession and the union of her merits. What constant watchfulness and fidelity are necessary to maintain and increase the fervour of this consecration of ourselves to God, daily renewing the same, and studying to render it more perfect! This Mary did by spending her youth in holy retirement, at a distance from the commerce and corruption of the world, and by the most assiduous application to all the duties and exercises of a religious and devout life. Mary was the first who by consecrating her virginity by a perpetual vow to our Lord, opened the way to all virgins who have since followed

her example. They, in particular, ought to take her for their special patroness, and, as her life was the most perfect model of their state, they ought always to have her example before their eyes, and imitate her in prayer, humility, modesty, silence, and retirement.

\*"She who had the good company of holy thoughts," says A. Ambrose, "did not desire the conversation of other virgins: but then she was least alone, when she was alone: for, how can it be said that she was alone who had with her so many devout books?... If she was troubled when the Angel Gabriel entered, it was not because she was not accustomed to converse with Angels, but because he appeared in the shape of a man. — Hence we may understand the wariness of her religious and chaste ears, and her venerable and chaste eyes."

O God, who wast pleased, that the blessed Virgin Mary become an abode for the Holy Ghost, should this day be presented in the temple: grant, that by her intercession we may be presented before thy divine Majesty in the temple of thy glory. 'Thro'.

### St. Thecla, V. M.

St. Thecla, the Protomartyr of her sex, was one of the brightest ornaments of the apostolic age. She was a native of Isauria or Lycaonia. St. Methodius exceedingly commends the eloquence, sweetness and modesty of her discourse. He says that she received her instructions in divine and evangelical knowledge from St. Paul, and was eminent for her skill in sacred science. The same Father extols the ardour of her love for Christ, which she proved on many occasions, especially in the conflicts which she sustained with the zeal and courage of a Martyr, and with a strength of body equal to the vigour of her mind. St. Paul by



his preaching converted her to the faith at Iconium, and his discourses kindled in her breast a fervent love of holy virginity, which state she eagerly embraced in an age which seemed very tender for so great a resolution. Upon this holy change she broke off a treaty of marriage, which had been set on foot by her parents, with a rich, comely and amiable young nobleman of one of the best families in the country.

The whole world seemed dead to her, as she was to the world. Her parents perceiving an alteration in her conduct, without being acquainted with the motive upon which she acted, plied her with the strongest arguments, mixed with commands, threats, reprimands, and tender persuasions, to engage her to finish the affair of marriage to their satisfaction. The young gentleman, her suitor, pressed her with the most endearing flatteries and caresses; her servants entreated her with tears; her friends and neighbours exhorted, and conjured her, and the authority and threats of the civil magistrate were employed to bring her to the desired compliance. Thecla, strengthened by the arm of the Almighty, was proof against all manner of assaults, and regarding these wordly pagan friends as her most dangerous enemies, when she saw herself something more at liberty from the fury of persecution, she took the first favourable opportunity of escaping out of their hands, and fled to St. Paul to receive from him comfort and advice. She forsook father and mother, and a house abounding in gold and riches where she lived in state and plenty; she left her companions, friends, and country, desiring to possess only the treasure of the love and grace of God, and to find Jesus Christ, who was all things to her.

The young man to whom she was engaged, as she still refused to marry him, delivered her into the hands of the magistrates, and urged such arti-

cles against her, that she was condemned to be torn in pieces by wild beasts. Nevertheless her resolution was invincible. She was exposed naked in the amphitheatre, but clothed with her innocence, this ignominy enhanced her glory and her crown. Her heart was undaunted, her holy soul exulted and triumphed with joy in the midst of lions, pards, and tigers: and she waited with holy impatience the onset of those furious beasts, whose roarings filled even the spectators with terror. But the lions on a sudden forgetting their natural ferocity, and the rage of hunger, walked gently up to the holy Virgin, and laying themselves down at her feet, licked them as if it had been respectfully to kiss them: and, at length, notwithstanding all the keepers could do to excite and provoke them, they meekly retired like lambs, without hurting the servant of Christ.

She was at another time, by the divine interposition, delivered from the power of fire, and preserved without hurt in the midst of the flames, as St. Gregory Nazianzen, St. Methodius, and others testify; who add that she was rescued from many other dangers, to which the rage of her persecutors exposed her. — She attended St. Paul in several of his apostolical journeys, studying to form her own life upon that excellent model of Christian perfection. — She was styled by St. Gregory Nazianzen, St. Chrysostom, St. Augustin and others Virgin and Martyr; and her sufferings justly purchased her this latter title. — The latter part of her life she spent in devout retirement in Isauria, where she died.

\*If we desire to please Christ, we must imitate the Saints in their love of purity, and in strict chastity according to the circumstances of our state. To obtain this great virtue, we must earnestly beg it of God, praying him to inspire us with his holy fear, to create in us an abhorrence of all sin and

dangerous occasions, to cleanse our affections, and teach us to set the strictest guard upon all our senses, especially upon our eyes, ears, and tongue. We must study sincere humility of heart, and live in an entire distrust of ourselves and fear of dangers. We must shun all occasions which may incite and fire our passions. We must be always employed, and eager in some serious exercise. Devotion and labour or business must be alternately called in. We must live in the habitual practice of denying our inclinations. We must often receive the holy Sacraments. We shall not lose courage at the name of penance, if we look up at our eternal reward, and if we have before our eyes the austerities, which the most tender Virgins joyfully embraced for the sake of being perfect.

O God, who amongst other miracles of thy power, hast bestowed the crown of martyrdom even on the weaker sex: mercifully grant that we, who solemnize the festival of blessed Thecla, thy Virgin and Martyr, may, by following her example, come to thee. Thro'.

### St. Ursula and her Companions, Virgins and Martyrs.

These holy Martyrs met a glorious death in defence of their virginity from the army of the Huns, which in the fifth age plundered, and carried fire and the sword wherever they came. It is agreed that they came originally from Britain, and Ursula was the conductor and encourager of this holy troop. Their martyrdom happened near the Lower Rhine and they were buried at Cologne, where a great church was built over their tombs, in which, in 643, St. Cunibert was chosen Archbishop. St. Anno, who was Bishop of Cologne, was wont to watch whole nights in this church in prayer at their tombs,

which had been illustrated by many miracles. These Martyrs have been honoured by the faithful for many ages with extraordinary devotion in this part of Christendom. St. Ursula, who was the mistress and guide to heaven to so many holy maidens, whom she animated to the heroic practice of virtue, conducted to the glorious crown of martyrdom, and presented spotless to Christ, is regarded as a model and patroness by those who undertake to train up youth in the sentiments and practice of piety and religion. Several religious establishments have been erected under her name and patronage for the virtuous education of young ladies.

\* Nothing, whether in a civil or religious view, is more important in the republic of mankind than a proper and religious education of youth, nor does any establishment deserve equal attention and encouragement among men as those which are religiously and wisely calculated for this great end. There is certainly no duty which requires more virtue, prudence, and experience, or which parents, tutors, masters, mistresses, and others are bound more diligently to study in its numberless branches. This employment requires the utmost application, attention, and patience, the most consummate prudence and virtue, and an extraordinary succour of divine light and grace. — "See that you despise not one of these little ones: for I say to you, that their Angels in heaven always see the face of my Father." Matt. XVIII. 10.

Grant, we beseech thee, O Almighty God, that we may celebrate the victories of thy holy Virgins, St Ursula and her companions, with a constant devotion: and that although we cannot celebrate them, as we ought, we may yet aim at this duty with all humility. 'Thro'.

## St. Agnes, V. M.

St. Jerome says that the tongues and pens of all nations are employed in the praises of this Saint, who overcame both the cruelty of the tyrant and the tenderness of her age, and crowned the glory of chastity with that of martyrdom. She has been always looked upon in the Church as a special patroness of purity, with the immaculate Mother of God, and St. Thecla. Rome was the theatre of the triumph of St. Agnes. We learn from St. Ambrose and St. Augustin, that she was only thirteen years of age at the time of her glorious death. Her riches and beauty excited the young noblemen of the first families in Rome to vie with one another in their addresses to gain her in marriage. Agnes answered them all, that she had consecrated herself to a heavenly Spouse, who could not be beheld by mortal eyes. Her suitors finding her resolution impregnable to all their arts and importunities, accused her to the governor as a Christian; not doubting but threats and torments would overcome the tender mind, on which allurements could make no impression. The judge at first employed the mildest expressions and most inviting promises; to which Agnes paid no regard, repeating always, that she should have no other spouse than Jesus Christ. He then made use of threats, but found her soul endowed with a masculine courage, and even desirous of racks and death. At last, terrible fires were made, and iron hooks, racks, and other instruments of torture displayed before her, with threats of immediate execution. The young virgin surveyed them all with an undaunted eye; and with a cheerful countenance beheld the fierce and cruel executioners surrounding her, and ready to despatch her at his command. So far from betraying the least symptom of fear, she even expressed joy at the sight, and offered herself to the rack. She was then

dragged before the idols, and commanded to offer incense: «but could by no means be compelled, says St. Ambrose, to move her hand, except to make the sign of the cross.»

The governor seeing his measures ineffectual, said he would send her to a house of prostitution, where what she prized so highly should be exposed to the insults of debauchees. Agnes answered that Jesus Christ was too jealous of the purity of one who was his spouse, to suffer it violated in such a manner: for he was her defender and protector. «You may, said she, stain your sword with my blood, but will never be able to profane my body, consecrated to Christ.» The governor was so incensed at this, that he ordered her to be immediately led to the public brothel. Many young profligates ran thither; but were seized with such awe at the sight of the Saint, that they durst not approach her; one only excepted, who, attempting to be rude was that very instant, by a flash, as it were, of lightning from heaven, struck blind, and fell trembling to the ground. His companions terrified, took him up, and carried him to Agnes, who was at a distance, singing hymns of praise to Christ, her protector. The Virgin by prayer restored him to his sight, and health.

The chief prosecutor of the saint, who at first sought to gratify his lust and avarice, now laboured to satiate his revenge, by incensing the judge against her; his passionate fondness being changed into anger and rage. The governor wanted not others to spur him on; for he was highly exasperated to see himself baffled and set at defiance by one of her tender age and sex. Therefore, resolved upon her death, he condemned her to be beheaded. Agnes, transported with joy on hearing this sentence, and still more at the sight of the executioner, «went to the place of execution more cheer-

fully," says St. Ambrose, "than others go to their wedding." The executioner had secret instructions to use all means to induce her to compliance: but Agnes always answered, she could never offer so great an injury to her heavenly Spouse; and having made a short prayer, bowed down her neck to adore God, and receive the stroke of death. The spectators wept to see so beautiful and tender virgin loaded with fetters, and yet fearless under the very sword of the executioner, who with a trembling hand cut off her head at one stroke. — St. Ambrose, St. Augustin and other fathers have written her panegyric. St. Martin of Tours was singularly devout to her. Thomas à Kempis honoured her as his special Patroness. He related many miracles wrought and graces received through her intercession.

\* Marriage is an holy state, instituted by God. Those therefore, who upon motives of virtue, and in a christian and holy manner engage in this state, do well. Those, nevertheless, who for the sake of practising more perfect virtue, by a divine call, prefer a state of perpetual virginity, embrace that which is more perfect and more excellent. This is the manifest inspired doctrine of St. Paul, and in the revelation of St. John, spotless virgins are called, in a particular manner, the companions of the Lamb, and are said to enjoy the singular privilege of following him, wherever he goes. The fathers from the very disciples of the Apostles, are all profuse in extolling the excellency of holy virginity, which has particular charms in the eyes of God, who delights in chaste minds. They often repeat, that purity raises men, even in this mortal life to the dignity of Angels, purifies the soul, fits it for a more perfect love of God, and disengages the heart from worldly affections. It produces in the soul the nearest resemblance to God. But this virtue is not perfect, unless it be embellished with

all other virtues in an heroic degree, especially divine charity and the most profound humility.

O Almighty and eternal God, who makest choice of the weak things of this world to confound the strong: mercifully grant, that we who celebrate the feast of blessed Agnes, thy Virgin and Martyr, may experience the effects of her prayers. Thro'.

### St. Julia, V. M.

She was a noble Virgin of Africa, who, when Carthage was taken by Genseric in 439, was sold for a slave to a Pagan merchant of Syria. Under the most mortifying employments of her station, by cheerfulness and patience she found besides her sanctification, a present happiness and comfort which the world could not have afforded. All the time she was not employed in her master's business, was devoted to prayer and reading books of piety. She fasted very rigorously every day but Sunday; nor could all the entreaties of her master, who was charmed with her fidelity and other virtues, nor the hardships of her situation, prevail with her to be more tender of herself. The merchant thought proper to carry her with him in one of his voyages to Gaul, where he imported the most valuable commodities of the Levant. Having reached the northern part of Corsica or that point now called Capo-Corso, he cast anchor and went on shore to join the Pagans of the place in an idolatrous festival kept there with the sacrifice of a bull. Julia was left at some distance, because she would not be defiled by the superstitious ceremonies, which she openly reviled. Felix, the Governor of the island, who was a bigotted Pagan, asked the merchant, who this woman was who dared to insult the gods. He informed him that she was a Christian, and that all his authority over her was too weak to prevail with her to renounce her religion; but that he found



her so diligent and faithful, he could not part with her. The Governor offered him four of his best female slaves in exchange for her. But the merchant, whose name was Eusebius, replied: "No: all you are worth, will not purchase her; for I would freely lose the most valuable thing I have in the world rather than be deprived of her." However, the Governor, whilst Eusebius was drunk and asleep, took upon him to compel her to sacrifice to his gods. He proffered to procure her liberty if she would comply. The Saint made answer that she was as free as she desired to be as long as she was allowed to serve Jesus Christ; and whatever should happen, she would never purchase her liberty by so abominable a crime. Felix thinking himself derided by her undaunted and resolute air, in a transport of rage caused her to be struck on the face, and the hair of her head to be torn off; and lastly, ordered her to be hanged on a cross till she expired.

\*St. Julia, whether free or a slave, whether in prosperity or in adversity, was equally fervent and devout. She adored all the sweet designs of Providence; and far from complaining, she never ceased to praise and thank God under all his holy appointments, making them always the means of virtue and sanctification. God, by an admirable chain of events, raised her by her fidelity to the honour of the Saints, and to the dignity of a Virgin and Martyr in the church. — "Let every man abide in the same calling, in which he was called . . . He that is called in the Lord, being a bond man, is the freeman of the Lord." I. Cor. VII. 20. 22.

Grant, we beseech thee, O Lord our God, that with a constant devotion we may celebrate the victories of thy holy Virgin and Martyr Julia, that though we cannot solemnize them as we ought, we may seek her prayers with all due humility. Thro'.

## St. Scholastica, Virgin.

This Saint was sister to the great St. Benedict. She consecrated herself to God from her earliest youth, as St. Gregory testifies. She instructed in virtue several of her own sex. And whereas St. Gregory informs us, that St. Benedict governed nuns as well as monks, his sister must have been their Abbess under his rule and direction. She visited her holy brother once a year, and as she was not allowed to enter his monastery, he went out with some of his monks to meet her at a house at some small distance of. They spent these visits in the praises of God, and in conferring together on spiritual matters. St. Gregory relates a remarkable circumstance of the last of these visits. Scholastica having passed the day as usual in singing Psalms, and pious discourse, they sat down in the evening to take their refection. After it was over, Scholastica, perhaps foreknowing it would be their last interview in this world, or at least desirous of some farther spiritual improvement, was very urgent with her brother to delay his return till the next day, that they might entertain themselves till morning upon the happiness of the other life. S. Benedict, unwilling to transgress his rule, told her he could not pass a night out of his monastery: so desired her not to insist upon such a breach of monastic discipline. Scholastica finding him resolved on going home, laying her hands joined upon the table, and her head upon them, with many tears begged of Almighty God to interpose in her behalf. Her prayer was scarce ended, when there happened such a storm of rain, thunder, and lightning, that neither S. Benedict nor any of his companions could set foot out of doors. He complained to his sister, saying: „God forgive you, Sister; what have you done?“ She answered: „I asked you a favour, and you

refused it me: I asked it of Almighty God, and he has granted it." St. Benedict was therefore obliged to comply with her request, and they spent the night in conferences on pious subjects, chiefly on the felicity of the blessed, to which both most ardently aspired, and which she was shortly to enjoy. The next morning they parted, and three days after St. Scholastica died in her solitude. St. Benedict was then alone on Mount Cassino, and lifting up his eyes to heaven, he saw the soul of his Sister ascending thither in the shape of a dove. Filled with joy at her happy passage, he gave thanks for it to God, and declared her death to his brethren: some of whom he sent to bring her corpse to his monastery, where he caused it to be laid in the tomb which he had prepared for himself.

\*Lewis of Granada, treating on the perfection of the love of God, mentions the miraculous storm obtained by St. Scholastica, to shew with what excess of goodness God is always ready to hear the petitions and desires of his servants. This pious soul must have received strong pledges and most sensible tokens of his love, seeing she depended on receiving so readily what she asked of him. No child could address himself with so great confidence to his most tender parent. The love which God bears us, and his readiness to succour and comfort us, if we humbly confess and lay before him our wants, infinitely surpasses all that can be found in creatures. He hears the most secret desires of those that fear and love him, and does their will: if he sometimes seems deaf to their cries, it is to grant their main desire by doing, what is most expedient for them, as St. Augustin frequently observes.

O God, who to recommend to us innocence of life, wast pleased to let the soul of thy blessed Virgin Scholastica ascend to heaven in the shape of a dove: grant by her merits and prayers, that

we may lead innocent lives here, and ascend to eternal joys hereafter. Thro'.

### SS. Thrasilla and Emiliana, VV.

St. Gregory the Great had three aunts, who were sisters to his father Gordian the senator; and having by vow consecrated their virginity to God, they practised the exercises of an ascetic or religious life in their father's house. Their names were Thrasilla, who was the eldest; Emiliana, and Gordiana. Thrasilla and Emiliana renouncing the vanities of the world on the same day, started together in the glorious course to perfection, and were still more united by the fervour of their hearts, and the bands of holy charity, than by blood. They lived in their father's house as retired as in a monastery, far removed from the conversation of men; and exciting one another to virtue by discourse and example, soon made a considerable progress in a spiritual life. They were so disengaged from the world, so careful in mortifying their senses and maintaining a strict union of their souls with God, that they seemed to have forgot their bodies, and arose above all considerations of earthly things. Gordiana joined them in their vow and holy exercises, but flagged by the way, and loving to converse with the world, by degrees admitted it into her heart so as to exclude the Almighty. Thrasilla and Emiliana could not see her unhappy change without the deepest concern, and, tempering remonstrances with all the sweetness that the most tender affection and charity could inspire, gained so far upon her, that, full of confusion, she promised amendment. This, however, she executed only by halves, appeared often impatient of silence and retirement, and shewed too little relish for spiritual exercises and conversation, and too much for the world. By this lukewarmness the good impres-

sions which the zeal of her sisters made in her mind, were always worn out again, and after their death she fell from the duties of the state which she had voluntarily taken upon herself. A dreadful example! but such as the world is daily full of. Yet others neglect to take warning, and so fall into the same snare: The best hearts are capable of corruption; and those who set out with honest meanings, when they once open their hearts to vanity and the world, are betrayed to tread the steps of vice sooner than they are aware. Nothing blinds the understanding and intoxicates the soul more effectually than vanity. A person who begins to entertain it, perceives no harm in the first steps; but loses reservedness, is led on almost imperceptibly, and is at last surprised to feel the chains, which she is held by. — The two happy sisters who persevered in the paths of eternal life, enjoyed the sweetness of divine peace and love, and the comfort and joy of fervour and devotion; and were called to receive the recompense of their fidelity before the fall of Gordiana. St. Gregory tells us, that Thrasilla was favoured one night with a vision of her uncle St. Felix, Pope, who shewed her a seat prepared for her in heaven, saying: «Come; I will receive you into this habitation of light.» She fell sick of a fever the next day. When in her agony, with her eyes fixed on heaven, she cried out to those that were present: „Depart! make room! Jesus is coming!“ Soon after these words she breathed out her pious soul into the hands of God. The skin of her knees were found to be hardened, like the hide of a camel, by her continual prayer. A few days after, she appeared to her sister Emiliana, and invited her to celebrate with her the Epiphany in eternal bliss. Emiliana fell sick, and died on the eighth of January.

*\*Precious in the sight of God is the death of his Saints. This is a spectacle glorious in the eyes*

of the whole court of heaven, giving joy to the Angels. To us banished pilgrims on earth nothing certainly can bring sweeter comfort, or be a more powerful motive to withdraw our affections from the toys of this world, or to raise our hearts above its frowns, than to have before our eyes the happiness of dying the death of the Saints. But for this we must make the preparation for death the great business of our lives, and daily improve ourselves in the spirit of the Saints, which is that of sincere humility patience, resignation, and the most ardent charity. — «Do you take courage and let not your hands be weakened: for there shall be a reward for your work. "II. Paral. XV. 7. — «He that shall persevere unto the end, he shall be saved." Matt. X. 22. — No man putting his hand to the plough, and looking back, is fit for the kingdom of heaven." Luke IX. 62.

Give ear to us, O God our Saviour, that as we celebrate with joy the festival of thy Virgins the blessed Thrasilla and Emiliana, so we may improve in the affection of piety. Thro'.

### St. Isabel, Virgin.

This holy Princess was daughter of Lewis VIII., King of France, and Blanche of Castile, and only sister to St. Lewis. She was born in 1225, and lost her father, when she was but two years old. She was trained up in the purest maxims of Religion, and in the heroic practice of every virtue. Her character from her infancy, was a combination of every thing lovely, and her whole life, from thirteen years of age was almost one continued course of prayer, reading, and working. At that age she took a resolution to consecrate her virginity to God, to shun all vain amusements, and, as much as obedience to the Queen would permit, all ornaments of dress. A match was proposed between

her and young Conrad, the Emperor's eldest son; but she alleged the consecration she had made of herself to another state, and answered, that it was something much greater to be the last among Virgins who are consecrated to the divine service, than to be an Empress and the first woman in the world. Her courageous resolution was honoured with congratulations from the Pope and St. Lewis, and the sequel shewed how much the better choice she made, in preferring the calm harbour of a retired life to the tempests of such a court. Isabel fasted three days a week, and never ate but of the coarsest food, and only what seemed absolutely necessary for the support of nature. She sent from her table the nicest dishes to the poor, and reserved for them almost whatever was at her disposal. St. Lewis one day found her at her work, making a cap, and begged she would give it him as a token of her friendship, saying, he would wear it for her sake. "This," said she; "is the first work of the kind that I have spun; I therefore owe it to Jesus Christ, to whom all my first-fruits are due." The King was exceedingly pleased with her answer, and desired she would spin another for him; which she accordingly did, after she had given the first to a poor man.

Humility was the favourite virtue of St. Isabel, and she called the nunnery which she built at Longchamp, four miles from Paris, Of the humility of our Lady, saying, she chose that title, because the Blessed Virgin was exalted to the dignity of Mother of God, chiefly on account of her profound humility. Our Saint founded this house in 1252, for Minorettes or Clares. After the death of her mother, she retired into it, but on account of her infirmities she never made a religious profession, though she lived in the monastery, strenuously labouring to sanctify her soul by assiduous prayer, mortification, and patience under conti-

nual sicknesses for the six last years of her life. St. Lewis, who tenderly loved her for her extraordinary virtue, frequently visited her. She died on the twenty-second of February 1270 being forty-two years old.

\*Our Saviour taught us an impressive lesson of humility, when calling into him a little child, he set him in the midst of his disciples, and said: Amen I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven." Matth. XVIII. — "By the grace of God, I am what I am." I. Coriuth. XV. — "Of him, and by him, and in him are all things. To him be glory for ever. Amen. Rom. XI. 36.

May the intercession, O Lord, of thy blessed Virgin Isabel recommend us to thee: that what we cannot hope for through our own merits, we may obtain by her prayers. Thro'.

### St. Catharine of Sienna, Virgin.

St. Catharine was born at Sienna. Her father, James Beniucasa, by trade a dyer, was a virtuous man; and though blessed with temporal prosperity, always chiefly solicitous to leave to his children a solid inheritance of virtue, by his example, and by deeply instilling into them lessons of piety. Her mother, Lapa, had a particular affection for this daughter above her other children; and the accomplishments of mind and body with which she was adorned, made her the darling and delight of all that knew her, and procured her the name of Euphrosyna. She was favoured by God with extraordinary graces as soon as she was capable of knowing him. She withdrew very young to a solitude a little out of the town to imitate the lives of the fathers and of the desert. Returning after some time to her father's house, she continued to be



guided by the same spirit. In her childhood she consecrated her virginity to God by a private vow. Her love of mortification and prayer, and her sentiments of virtue, were such as are not usually found in so tender an age. But God was pleased to put her resolution to a great trial. At twelve years of age her parents thought of engaging her in the married state. Catharine found them deaf to her entreaties that she might live single; and therefore redoubled her prayers, watching and austerities, knowing her protection must be from God alone. Her parents, regarding her inclination to solitude as unsuitable to the life for which they designed her, endeavoured to divert her from it, and began to thwart her devotions, depriving her in this view of the little chamber or cell, they had till then allowed her. They loaded her with the most distracting employments, and laid on her all the drudgery of the house, as if she had been a person hired into the family for that purpose. The hardest labour, humiliations, contempt, and the insults of her sisters, were to the Saint a subject of joy; and such was her ardent love of crosses, that she embraced them in all shapes with a holy eagerness, and received all raileries with an admirable sweetness and heroic patience. If any thing grieved her, it was the loss of her solitude. But the Holy Ghost, that faithful master, to whom she listened taught her to make herself another solitude in her heart where, amidst all her occupations, she considered herself always as alone with God; to whose presence she kept herself no less attentive than if she had no employment to distract her. In the admirable Treatise of God's Providence she saith, «That our Lord had taught her to build in her soul a private closet, strongly vaulted with the divine Providence, and to keep herself always close and retired there; he assured her, that by this means she should find peace and perpetual repose in her

soul, which no storm or tribulation could disturb or interrupt." — Her sisters and other friends persuaded her to join with them in the diversions of the world, alleging, that virtue is not an enemy to neatness in dress, or the cheerfulness; under which soft names they endeavoured to recommend the dangerous liberties of worldly pastimes and vanities. Catharine was accordingly prevailed upon by her sister to dress more gaily; but she soon repented of her compliance, and wept for it during the remainder of her life, as the greatest infidelity she had ever been guilty of to her heavenly Spouse. The death of her eldest sister, Bonaventura, soon after confirmed her in those sentiments. Her father, edified at her patience and virtue, at length approved and seconded her devotion, and all her pious desires. She liberally assisted the poor, served the sick, and comforted the afflicted and prisoners. Her chief subsistence was on boiled herbs, without either sauce or bread, which last she seldom tasted. She wore a very rough hair-cloth, and a large iron girdle armed with sharp points, lay on the ground, and watched much. Humility, obedience and a denial of her own will, even in her penitential austerities, gave them their true value. She began this course of life when under fifteen years of age. She was moreover visited with many painful distempers which she underwent with incredible patience; she had also suffered much from the use of hot baths prescribed her by physicians. Amidst her pains, it was her constant prayer that they might serve for the expiation of her offences, and the purifying of her heart. She long desired, and in 1365 she received the habit of the third Order of St. Dominic.

\* When we read the lives of the Saints, and consider the wonderful graces with which God enriched them, we admire their happiness in being so highly favoured by him, and say to ourselves,

that their labours and sufferings bore no proportion to the sweetness of heavenly peace and love with which their souls were replenished, and the spiritual joy and consolations which were a present superabundant recompense and support. But it was in the victory over their passions, in the fervour of their charity, and in the perfection of their humility, patience and meekness, that their virtue and their happiness chiefly consisted. Nor are we to imagine that God raised them to these sublime graces without their assiduous application to the practice both of exterior and interior mortification, especially of the latter. Self-denial prepared them for this state of perfect virtue, and supported them in it.

Grant, we beseech thee, O Almighty God, that we who celebrate the festival of thy blessed Virgin Catharine, may rejoice in her yearly solemnity, and profit by the example of her eminent virtues. Thro'.

### St. Elizabeth of Hungary, Widow.

Elizabeth, daughter to Alexander II., the valiant and religious King of Hungary, and his Queen, Gertrude, daughter to the Duke of Carinthia, was born in Hungary in 1207. Herman, Landgrave of Thuringia and Hesse, had a son born about the same time, and name Lewis. This Prince obtained by ambassadors, a promise from the King of Hungary that his daughter should be given in marriage to his newborn son; and, to secure the fulfilling of this engagement, at the Landgrave's request, the Princess, at four years of age, was sent to his court, and there brought up under the care of a virtuous Lady. Five years after, Herman died, and Lewis became Landgrave. Elizabeth, from the cradle, was so happily prevented with the love of God, that no room for creatures could be found

in her heart; and, though surrounded, and, as it were, besieged by worldly pleasures in their most engaging shape, she had no relish for them, prayed with an astonishing recollection, and seemed scarce to know any other use of money than to give it to the poor; for her father allowed her a competent yearly revenue for maintaining a court suitable to her rank. This child of heaven in her very recreations studied to practise frequent humiliation and self-denial and stole often to the chapel, and there knelt down and said a short prayer before every altar, bowing her body reverently, or, if nobody was there, prostrating herself upon the ground. If she found the doors of the chapel in the palace shut, not to lose her labour, she knelt down at the threshold, and always put up her petition to the throne of God. Her devotion she indulged with more liberty in her private closet. — She was very devout to her Guardian Angel, and the Saints, particularly St. John the Evangelist. She was educated with Agnes, sister to the young Landgrave, and upon their first appearing together at church, they were dressed alike, and wore coronets set with jewels. At their entering the house of God, Sophia, the Landgrave's mother, observing our Saint take off her coronet, asked why she did so; to which the Princess replied, that she could not bear to appear with jewels on her head, where she saw that of Jesus Christ crowned with thorns. Agnes and her mother, who were strangers to such sentiments, and fond of what Elizabeth trampled upon, conceived an aversion for the young Princess, and said, that since she seemed to have so little relish for a court, a convent would be the properest place for her. The courtiers carried their reflections much farther, and did all in their power to bring the Saint into contempt, saying, that neither her fortune nor her person were such as the Landgrave had a right to expect; that he had no inclination

for her, and that she should either be sent back to Hungary, or married to some nobleman in the country. These taunts and trials were more severe and continual, as the Landgrave Herman, dying when Elizabeth was only nine years old, the government fell into the hands of his widow in the name of her son, till he should be of age. These persecutions and injuries were, to the Saint, occasions of the greatest spiritual advantage; for by them she daily learned a more perfect contempt of all earthly things. In this entire disengagement of her heart, she learned to take up her cross and follow Christ by the exercise of meekness, humility, patience and charity, toward unjust persecutors, and to cleave to God by the closest union of her soul to him, by resignation, love and prayer, contemning herself, and esteeming the vanity of the world as filth and dung; her desire was to please God only.

\*She was wont to pray: „O sovereign Spouse of my soul, never suffer me to love any thing but in Thee, or for Thee. May every thing which tends not to Thee, be bitter and painful. May Thy will alone be sweet. May Thy will be always mine: as in heaven Thy will is punctually performed, so may it be done on earth by all creatures, particularly in me and by me... I give up my whole self to Thee without reserve. In my heart I renounce all riches and pomp... So great is the love I bear Thee and holy poverty for Thy sake, that with joy I leave all that I am.“ — Melting in the sweetness of divine love she poured forth her soul in devout ejaculations, saying, for example: „Ah, my Lord and my God, may Thou be all mine, and I all Thine! Let me love Thee, my God, above all things. Let me love Thee, with all my soul, with all my memory,“ etc. In these fervent aspirations overflowing with holy joy, she sometimes fell into wonderful raptures. — He is most perfect who is most

united to God by love. — „Reject not the petition of the afflicted, and turn not away thy face from the needy.“ Ecclic. IV. 4. — „Give to him that asketh of thee.“ Matth. V. 42. — „Lay up to yourselves treasures in heaven: where neither the rust, nor moth doth consume, and where thieves do not break through, nor steal.“ Matt. VI. 20. — „Be ye merciful, as your father also is merciful.“ Luke VI. 36.

Enlighten the hearts of thy faithful, O most merciful God, and grant, that by the prayers of blessed Elizabeth, we may despise the pleasing things of this world, and ever be refreshed with the comforts of heaven. Thro’.

### St. Teresa, Virgin.

St. Teresa was born at Avila in Old Castile on the twenty - eighth of March 1515. Her father, Alphonso Sanchez of Cepeda, a gentleman of good family delighted much in reading good books, with which he was well stocked; he was also very charitable to the poor, compassionate to the sick, and tender towards his servants; remarkable for his strict veracity, modesty and very averse from detraction and swearing. Our Saint’s mother; likewise, was very virtuous, suffered much from frequent sickness, and died happily at the age of three - and thirty, when Teresa was twelve years old. By means of the pious instructions and example of her parents, God inclined the tender heart of Teresa from her infancy to his service. When only seven years old she took great pleasure in reading the lives of the Saints, and other pious books, in which she spent much time with a little brother called Rodrigo, who was near of the same age. They were much awed at the thought of eternity, and early learned to despise all that perishes with time. With feeling sentiments they used to

repeat often together: „For ever, for ever, for ever;“ and admiring the victories of the Saints, and the everlasting glory which they now possess, they said to one another: „What! for ever they shall see God.“ The Martyrs seemed to them to have bought heaven cheap with all their torments; and after many conferences together on this subject, they resolved to go into the country of the Moors, in hopes of dying for their faith. They set out privately with great fervour, praying as they went that God would inspire them with his holy love, that they might lay down their lives for Christ: but, upon the bridge over the Adaja, near the town, they were met by an uncle, and brought back to their mother, who was in the greatest fright and had sent to seek them. They were chid by their parents for their unadvised project, and Rodrigo laid all the blame on his sister. Teresa continued the same course, and used often to say to herself: „O Eternity! Eternity! Eternity!“ She gave to the poor all the alms she could, though this was very little: and studied to do all the good works in her power. The Saint and the same little brother formed a design to become hermits at home, and built themselves little hermitages with piles of stones in the garden, but could never finish them. Teresa sought to be much alone, and said very long prayers with great devotion, especially the Rosary; for her mother inspired her tender soul with a singular devotion to the Blessed Virgin. She had in her room a picture of our Saviour discoursing with the Samaritan woman at the well, with which she was much delighted, and she often addressed these words to our Saviour with great earnestness: „Lord, give me of that water;“ meaning his grace and holy love.

In the twelfth year of her age, upon the death of her mother she threw herself in great grief upon her knees before a picture of the Blessed Virgin,

and besought her, with many tears, that she would vouchsafe to be her mother. The Saint adds, that this action which she did with great simplicity, she thought afterward very profitable to her; and found the Blessed Virgin favourable to her in all her requests, and looked upon herself as much indebted to her intercession for the great mercy by which God was pleased to bring her back to a sense of her duty, after she had begun to go astray. She aggravates exceedingly her own sinfulness, by which she had been ungrateful for the great and early favours she had received from God in her tender age: she never ceased to grieve that she should have ever defiled the tabernacle of her heart in which he was to dwell for ever, and to thank his goodness for having called her back into the path of her duty, begging that he would be pleased to conduct her soul to eternal salvation.

The most dangerous snare into which she fell was that of idle books, and vain company. Romances, or fabulous histories of knight-errantry were at that time much the fashion in Spain. Teresa got hold of some such books a little before her mother died, and read them more after her death, though always unknown to her father, who would have been highly provoked. About that time, a certain cousin-german, a wordly young woman, addicted to vanity, and fond of reading such books, began to visit her, and by her conversation wrought such a change in Teresa, that, forgetting the greatest part of her former devotions; she spent hours both of the day and night in reading romances with great pleasure. She began at the same time to curl and trim her hair, to use perfumes, to love fine cloathes, and the like, out of a desire of pleasing others, though without any bad intention; for she would not for the world have given to any one an occasion of offending God. She continued some years without imagiuing there was in this any



fault; but she afterward found it was a great one. None but this kinswoman and some other near relations were allowed by the father to visit his daughter; but even this proved dangerous company to her; and she listened to them with pleasure in their discourse of vanity, toys, and follies, never criminal, yet not good. Thus she gradually fell off from her fervour during three months. Her father perceived her to be much changed, and her devotion cooled. She laments grievously this her dangerous fall, and from her own fatal experience earnestly conjures all parents to watch over their children, that they may never fall into idle, vain and dangerous company, or be allowed improper books. Her father not being able to forbid this vain relation his house, he placed his daughter, who was then fifteen years of age, in a convent of Austin nuns in Avila, where many young ladies of her quality were educated. From the precaution which her father had taken, she saw that her fault had been greater than she imagined, and began severely to condemn herself for it. A devout nun, who was mistress of the pensioners, used frequently to instil into her mind serious reflections on virtue, and repeated often to her that dreadful truth: *Many are called, but few are chosen*. By the discourse and counsels of this servant of God, Teresa recovered her fervour, and earnestly recommended herself to the prayers of the nuns that God would place her in that state, in which she might be likely to serve him best.

After a year and half spent in this convent, the Saint fell dangerously sick, and her father took her home. When she had recovered, she went to see her eldest sister in the country, who tenderly loved her; and calling to see an uncle, her father's brother, was detained by him some time; he was a widower, and a very discreet and pious man. He lived retired in the country, where

he employed his time in his devotions and in reading good books. He gave several to Teresa to read, and his discourse was commonly of God, and of the vanity of the world. When she returned to her father's house, she began for some time to deliberate with herself about embracing a religious state of life. After a violent fever at home (for she had bad health) she was determined, by reading St. Jerome's epistles, to become a nun. Her father would by no means give his consent; but said, that after his death she might dispose of herself as she pleased. The Saint fearing from former experience that she might again relapse, though she felt within her an excessive severe conflict in leaving her dear father, went privately to the convent of the Incarnation of the Carmelite nuns, without the walls of Avila, where her great friend, sister Jane Suarez, lived, in which resolution she sought only the good of her soul, making no account at all of rest or ease. Upon her taking the habit, God changed the dryness, under which she had laboured for sometime, into an extreme tenderness of devotion, and all her religious observances gave her great delight.

\*St. Teresa writes thus of herself: "This fault (of reading romances) failed not to cool my good desires, and was the cause of my falling insensibly into other defects. I was so enchanted with this pleasure that methought I could not be content if I had not some new romance in my hands. I began to imitate the mode, to take delight in being rich dressed, to take great care of my hands, to make use of perfumes, and to affect all the vain trimmings which my condition permitted. Indeed my intentions were not bad; for I would not for the world, in the immoderate passion which I had for finery, give any one an occasion of offending God; but I now acknowledge how far these things, which for several years appeared to me innocent, are effectually and really criminal." — Let all

young persons avoid this dangerous snare, laid to intrap their innocence.

St. Teresa writes of the danger of vain or bad company as fellows: «I had some cousin-germans who came frequently to my father's house. He was very circumspect to forbid all entrance to any but to them (and would to God he had used the same caution as to them also!) for I saw the danger there is, when one of an age proper to receive the first seeds of virtues, has intercourse with persons, who acquainted with the vanity of the world, entice others to engage in it. — Were I to give counsel to parents, I would warn them to be well advised what persons frequent their children in that age; because the bent of our corrupt nature bears us rather to bad than to good, as I found out by myself; for I made no profit of the great virtue of one of my sisters who was much older than myself; whereas I retained all the evil example which a relation gave me who haunted our house. She laments that the familiarity she had with a vain female cousin, and one other person who lived in the same folly, so changed her as to leave no sign of former impressions of virtue.

Hear us, O God, our Saviour, and as we rejoice on the festival of blessed Teresa, thy Virgin, so may our souls be improved by her heavenly instructions, and inflamed with the love of thee. 'Thro'.

### St. Mary Magdalen of Pazzi, V.

The family of the Pazzi was one of the most illustrious in the republic of Florence. St. Mary Magdalen of Pazzi was born in that city in 1566, and in honour of St. Catharine of Sienna received her name in baptism. From the first dawn of reason there appeared in her the happy présages of that eminent virtue of which she became a perfect model.

When only seven years old, she was so compassionate to the poor, that she was wont to deprive herself of her meat to give it to some beggar; and such was her devotion, that it was her custom to steal privately from the company of her playfellows to spend her time in secret prayer. In her tender infancy she was accustomed to repeat often the Lord's Prayer, Hail Mary, Creed, and other devotions; and she taught poor children the same with wonderful care and zeal. When her father carried her into the country, it was her custom, and her delight to assemble together the little girls of the village, and to teach them what she knew of Christian doctrine; which she did with great modesty and patience. One day it happened that she had begun to instruct the little daughter of one of her father's tenants in her catechism, when she was told that she must go back to Florence; but she cried so much at the thought of leaving her work of charity imperfect, that her father carried the child with them to the city, where the young Saint finished her instruction. At eight or nine years of age she began more ardently to apply herself to holy prayer, and she employed whole hours in that exercise. In this divine school she learned the most perfect sentiments of all virtue, and began to feel so strong a desire to love and please God, that worldly amusements were tedious and bitter to her. She knew no pleasure but in speaking to God, or of God, or heavenly things. She often left her bed in the night to lie on the floor or straw. One day she made herself a crown of rushes interwoven with thorns, tied it on her head and lay all night with it suffering the pain which the pricks of the thorns gave her. To this action she was moved at nine years of age by a meditation on the sufferings of Christ; which mystery from that time was the chief object of her pious thoughts and devotions during the remainder of her life. Once on St. Au-

drew's day, in her meditation, her heart was so inflamed with a desire of suffering with and for Christ, that she swooned away; and her mother was afraid that she was dying. — She always wept at the sight of any grievous corporal distress, and much more for any spiritual misery of her neighbour. — Such was her tender devotion to the blessed Eucharist that she loved to be near those who came from the Holy Communion, as if by love she perceived the odour of Christ's presence. She made her first Communion with wonderful devotion at ten years of age; and at twelve, by vow consecrated her virginity to God. At fourteen, her father being made, by the grand Duke, Governor of Cortona, she was placed by him a pensioner in the monastery of St. John in Florence. There she gave full scope to her devotion, and employed every morning four hours in pious meditation on her knees. Out of humility, she usually kept at a distance from the nuns, whom she respected as the favourite Spouses of Christ.

After fifteen months her father took her home, with the view of procuring her an honourable and advantageous match. Several proposals were made to her, and her parents were very pressing for her consent. But she protested that the disposal of herself in marriage was no longer in her power. In the choice of a religious state, being much pleased with the custom of frequent, and almost daily Communion practiced among the Carmelite nuns, she preferred that order and entered their monastery in St. Fridian's suburb at Florence, on the eve of Assumption in 1582. She continued some days in a secular habit, that she might be the better acquainted with the rule. It is not to be expressed how much those holy and fervent virgins were edified by the great virtues which she practised. But her parents after fifteen days, took her home again for three months, the better to try her

vocation. However, she would by no means consent ever to put on fine clothes, or do any thing which seemed to favour vanity or sensuality. Having obtained their blessing she on the first of December returned to the monastery, being then fifteen years old, and took the habit on the thirtieth of January following. On entering the religious life she changed her name Catharine into that of Mary Magdalen out of devotion to that great model of penitent souls.

\*The Saint considered only the pure will of God in all things with inexpressible fervour, and often repeated: «The will of God is always most amiable.» — She appeared in every action like a glowing Seraph, glorifying her Creator with all the powers and strength of her soul, and sometimes she cried out! «Come, souls, come, love your God, who so much loveth you... O souls, created by Love, why do you not love?» — She often repeated the doxology: *Glory be to the Father etc.*, and always with incredible ardour bowing her body, and offering herself to all labours and every sort of death for God's honour. — She said to her sisters: «How rich a commerce have we with God when we do every thing with a pure and ardent intention to please and honour him!»

O God, the lover of purity, who didst inflame the breast of blessed Mary Magdalen with the fire of thy love, and enrich it with heavenly graces: grant that we who celebrate her festival, may also imitate her purity and charity. Thro'.

### St. Rose of Lima, Virgin.

Asia, Europe, and Africa had been watered with the blood of many Martyrs, and adorned, during many ages, with shining examples of innumerable Saints whilst, by the inscrutable decree of God, the vast regions of America had lain barren, and, as it were, abandoned, till the faith of Christ

began to enlighten them, and this Saint appeared on that hemisphere like a rose amidst thorns, the first-fruits of its canonized Saints. — She was of Spanish extraction, born at Lima, the Capital of Peru, in 1586. She was christened Isabel: but from her beauty the name of Rose was given her in the cradle. From her infancy her patience in suffering, and her love of mortification were extraordinary, and, whilst yet a child, she ate no fruit, and fasted three days a week, allowing herself on them only bread and water, and on other days, taking only unsavoury herbs and pulse. When she was grown up, her garden was planted only with bitter herbs, and interspersed with figures of crosses. In her exercises she took St. Catharine of Sienna for her model. Every incentive of pride and sensuality was to her an object of abhorrence: and, for fear of taking any secret-satisfaction of vanity, she studied to make those things, in which it might insinuate its poison, painful to her. Hearing others frequently commend her beauty, and fearing lest it should be an occasion of temptation to any one, whenever she was to go abroad to any public place, she used, the night before, to rub her face with bark, in order to disfigure her skin with little blotches and swelling. — What a confusion is this example to those who make it their study, to set themselves off by dress, to become snares to others! We admire a St. Bennet on briars, a St. Bernard freezing in the ice, and a St. Francis in the snow; these Saints were cruel to themselves, not to be overcome by the devil; but Rose punishes herself to preserve others. Thus did she arm herself against her external enemies, and against the revolt of her senses. But she was aware that this victory would avail her little, unless she died to herself by crucifying in her heart inordinate self-love, which is the source of pride and all the other passions. Rose triumphed over this subtle enemy by the most profound humility, and

the most perfect obedience and denial of her own will. She never departed wilfully from the order of her parents in the least tittle, and gave proofs of her scrupulous obedience and invincible patience under pains, labour, and contradictions, which surprised all that knew her.

Her parents, by the vicissitude of worldly affairs, fell from a state of opulence into great distress, and Rose was taken into the family of the treasurer Gonsalvo, by that gentleman's pious lady; and by working there all day in the garden, and late at night with her needle, she relieved them in their necessities. These employments were agreeable to her penitential spirit and humility, and afforded her an opportunity of never interrupting the holy communion of her soul with God. She probably would never have entertained any thoughts of another state, if she had not found herself importuned by her friends to marry. To rid herself of such troublesome solicitations, and more easily to comply with the obligation she had taken upon herself by a vow of serving God in a state of holy virginity, she enrolled herself in the third Order of St. Dominic. Her love of solitude made her choose for her dwelling a little lonely cell in a garden. Extraordinary fasts, hair cloths, studded iron chains which she wore about her waist, bitter herbs mingled in the sustenance which she took, and other austerities, were the inventions of her spirit of mortification and penance. She wore upon her head a thin circle of silver (a metal very common in Peru), studded on the inside with little sharp pricks or nails, which wounded her head in imitation of a crown of thorns. This she did to put her in mind of the adorable Passion of Christ, which incomprehensible mystery of divine love and mercy, she desired to have always in her thoughts. She never spoke of herself but as of the basest of sinful monsters, the sink of the universe, unworthy to breathe the



air, to behold the light, or to walk on the ground; and she never ceased to adore the infinite goodness and mercy of God towards her. So ardent was her love of God, that as often as she spoke of it, the accent of her voice and the fire which sparkled in her countenance, discovered the flame which consumed her holy soul. This appeared most sensible when she was in presence of the blessed Sacrament, and when in receiving it she united her heart to her beloved in that wonderful fountain of his love. Her whole life was a continual vehement thirst after that divine banquet, in which she found her greatest comfort and support during the course of her earthly pilgrimage. God favoured the fervour of her charity with many extraordinary graces, and Christ once in a vision called her soul his spouse. But, for her humiliation, and the exercise of her virtue, she suffered, during fifteen years, grievous persecutions from her friends and others, and what were much more severe trials, interior desolation, and dreadful agonies of spiritual anguish in her soul. The devil also assaulted her with violent temptations, filling her imagination with filthy phantoms. But God afterward recompensed her fidelity and constancy with extraordinary favours. Under long and most painful sicknesses it was her prayer: „Lord, increase my sufferings, and with them increase thy love in my heart.“ She happily passed to eternal bliss on the twenty-fourth of August 1617, being thirty-one years old. Several miracles wrought by her means were juridically proved by one hundred and eighty witnesses before the apostolical commissaries. She was canonized by Clement X. in 1671, and the thirtieth day of August has been appointed for her festival.

\*The Saints, whether in the world, in the desert, or in the cloister, studied to live every moment to God. If we make a pure and perfect intention of always doing His will the governing

principle of our whole lives, we thus consecrate to Him all our moments, even our meals, our rest, our conversation, and whatever else we do; all our works will thus be *full*. To attain to this perfection we must crucify in our hearts all inordinate self-love, or it will creep into our actions, and secretly rob God of them. We must study to remove every obstacle that can hinder the perfect reign of divine love in our souls, and must pray and labour with all our strength, that his love be continually increased in us. — If true charity animate our souls, it will regulate and sanctify all our actions. By it we shall ardently endeavour to glorify God alone in all our works, and sincerely offer and refer ourselves and all we do to this end, repeating in the beginning of every action, *Hallowed be thy name*, both by me with all my powers and strength, and by all thy creatures, now and for ever. Or, *Thy will be done on earth as it is in heaven*; may it be always fulfilled by me, and in me, and all others, with the most ardent affection, and pure intention, as it is by the blessed Angels above, O God of my heart, my God, and my All!

O Almighty God, the giver of all good gifts, who wast pleased that blessed Rose, abundantly favoured with the dew of heavenly grace, should beautify the Indies with her purity and patience: grant that we thy servants, following the perfume of her virtues, may become an agreeable odour to Christ. Thro'.

### St. Zita, Virgin.

She was born in the beginning of the thirteenth century at Montsegradi, a village near Lucca, in Italy. She was brought up with the greatest care, in the fear of God, by her poor virtuous mother, whose early and constant attention to inspire the tender heart of her daughter with reli-

gious sentiments, seemed to find no obstacles, either of private passions, or the general corruption of nature; so easily were they prevented or overcome. Zita had no sooner attained the use of reason, and was capable of knowing and loving God, than her heart was no longer able to relish any other object, and she seemed never to lose sight of him in her actions. Her mother reduced all her instructions to two short heads, and never had occasion to use any further remonstrance to enforce her lessons than to say: «This is most pleasing to God; this is the divine will.» Or, «that would displease God.» — The sweetness and modesty of the young child charmed every one who saw her. She spoke little, and was most assiduous at her work; but her business never seemed to interrupt her prayers. — At twelve years of age she was put to service in the family of a citizen of Lucca, called Fatinelli, whose house was contiguous to the church of St. Frigidian. She was thoroughly persuaded that labour is enjoined all men as a punishment of sin, and as a remedy for the spiritual disorders of their souls: and, far from ever harbouring in her breast the least uneasiness, or expressing any sort of complaint under contradictions, poverty, and hardships, and still more from ever entertaining the least idle, inordinate, or worldly desire, she blessed God for placing her in a station, in which she was supplied with the most effectual means to promote her sanctification, by the necessity of employing herself in penitential labour, and of living in a perpetual conformity and submission of her will to that of others. She was also very sensible of the advantages of her state, which afforded all the necessities of life without engaging her in the anxious cares and violent passions, by which worldly persons, who enjoy most plentifully the goods of fortune, are often disturbed; whereby their souls resemble a troubled sea, always agi-

tated by impetuous storms, without knowing the sweetness of a true calm. She considered her work as an employment assigned her by God, and as part of her penance; and obeyed her master and mistress in all things as being placed over her by God. She always rose several hours before the rest of the family, and employed in prayer a considerable part of the time which others gave to sleep. She took care to hear Mass every morning with great devotion, before she was called upon by the duties of her station, in which she employed the whole day with such diligence and fidelity that she seemed to be carried to them on wings, and studied when possible to anticipate them. Notwithstanding her extreme attention to her common employments, she acquired a wonderful facility of joining with them almost continual mental prayer, and of keeping her soul constantly attentive to the divine presence. — Who would not imagine that such a person should have been esteemed and loved by all who knew her? Nevertheless, by the appointment of divine Providence for her great spiritual advantage it felt out quite otherwise, and for several years she suffered the harshest trials. Her modesty was called by her fellow-servants simplicity, and want of spirit and sense; and her diligence was judged to have no other spring than affectation and secret pride. Her mistress was a long time prepossessed against her, and her passionate master could not bear her in his sight without transports of rage. It is not to be conceived how much the Saint had continually to suffer in this situation. So unjustly despised, overburdened, reviled, and often beaten, she never repined, nor lost her patience; but always preserved the same sweetness in her countenance, and the same meekness and charity in her heart and words, and abated nothing of her application to her duties. — A virtue so constant and so admirable, at length overcame jea-

lousy, antipathy, prepossession and malice. Her master and mistress discovered the treasure which their family possessed in the fidelity and example of the humble saint, and the other servants gave due praise to her virtue. Zita feared this prosperity more than adversity, and trembled lest it should be a snare to her soul. But sincere humility preserved her from its dangers; and her behaviour, amidst the caresses and respect shewn her, continued the same as when she was ill-treated and held in derision: she was no less affable, meek, and modest; no less devout, nor less diligent or ready to serve every one. Being made housekeeper, and seeing her master and mistress commit to her, with entire confidence, the government of their family and management of all their affairs, she was most scrupulously careful in point of economy, remembering that she was to give to God an account of the least farthing of what was intrusted as a deposit in her hands; and, though head-servant, she never allowed herself the least privilege or exemption in her work on that account. She used often to say to others, that devotion is false if slothful. Hearing a man-servant speak an immodest word, she was filled with horror, and procured that he should be immediately discharged from the family. With David she desired to see it composed only of those whose approved piety might draw down a benediction of God upon the whole house, and be a security to the master for their fidelity and good example. She kept fast the whole year, and often on bread and water; and took her rest on the bare floor, or on a board. Whenever business allowed her a little leisure, she spent it in holy prayer and contemplation in a little retired room in the garret; and at her work repeated frequently ardent ejaculations of divine love, with which her soul appeared always inflamed. She respected her fellow-servants as her superiors. If she was sent on commis-

sions a mile or two in the greatest storms, she set out without delay, executed them punctually, and returned often almost drowned, without shewing any sign of reluctance or murmuring. By her virtue she gained so great an ascendant over her master, that a single word would often suffice to check the greatest transports of his rage; and she would sometimes cast herself at his feet to appease him in favour of others. She never kept any thing for her self but the poor garments which she wore; every thing else she gave to the poor. Her master seeing his goods multiply, as it were in her hands, gave her ample leave to bestow liberal alms on the poor: this she made use of with discretion, but was scrupulous to do nothing without his express authority. If she heard others spoken ill of, she zealously took upon her their defence, and excused their faults. Always when she communicated, and often when she heard Mass and on other occasions, she melted in sweet tears of divine love: she was often favoured with ecstasies during her prayers. In her last sickness, she clearly foretold her death, and having prepared herself for her passage by receiving the last Sacraments, and by ardent sighs of love she happily expired. — One hundred and fifty miracles wrought in the behalf of such as had recourse to her intercession, have been juridically proved. Her body was found entire in 1580, and is kept with great respect in St. Frigidian's church richly enshrined.

\*“Servants, be obedient to them that are your lords according to the flesh, with fear and trembling, in the simplicity of your heart, as to Christ: not serving to the eye, as it were pleasing men, but, as the servants of Christ, doing the will of God from the heart, with a good will serving, as to the Lord, and not to men. Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord, whether he be

bond or free." Ephes. VI. — "Godliness with contentment is great gain. For we brought nothing into the world: and certainly we can carry nothing out. But having food, and wherewith to be covered, with these we are content." I Tim. VI. — "Being of one mind one towards another... If it be possible, as much as is in you, having peace with all men." Rom. XII.

To thee, O God, I offer myself with all my labours, and most humbly beg thy blessing to accompany me in all my undertakings, that whatever I do or suffer, may be with the patience of an humble, penitent and sincere desire of faithfully discharging my duty to thee, whom I desire to serve in every thing belonging to my charge, without loss of time, neglect, omission, or waste of what is committed to me.

I beseech thee likewise to grant me the spirit of obedience, humility and meekness, that I may cheerfully comply with all lawful commands without gainsaying, murmuring, or disrespect. May I never offend in word, or action or connive with others in what is evil: may I never give a bad example, nor yield to others in whatever is injurious to my superiors, or displeasing to thee. May I live in peace with every one, give no provoking language; and if provocations are offered, may I suppress all passion, be modest in my answers and return good for evil. In these and all my other duties, assist me, O God, and help me, that I may zealously walk in the paths of thy commandments. Thro'.

### A Rule of life.

1. *The necessity of such a Rule.* — Order leads to God, says St. Augustin. It is not sufficient to do good: it must also be done with order and regularity. Your obligations will thus be fulfilled with greater perfection,

more merit, and more constancy. It is therefore highly important for you to consult God, and an enlightened director, upon the regulation of your actions, upon the time, and the manner of performing them, and the inward spirit, with which they should be animated. «Let all be done decently and in order.» I. Cor. XIV.

*Morning Prayer.* Rise diligently, and at a fixed hour, as much as possible, that you may have time to perform your morning exercise. While you are dressing, raise your heart to God, and make short acts of adoration, praise, and thanksgiving. After you have put on your clothes, kneel down, and say your morning prayers. Fervently beg God's grace, that you may be preserved from sins and especially from that to which you are most inclined. Think before hand also of the different occasions of sin during the course of the day, that you may be more on your guard to avoid them.

*Mass.* The Mass is a representation and a renewal of the sacrifice of the cross. What was once performed on Mount Calvary, is now daily performed in our churches. Assist at Mass, not only on Sundays and Holidays, but as often as you can on other days: and assist with the dispositions necessary for honouring this holy mystery, and for reaping every possible advantage for your soul. In hearing Mass, always unite your intention with that of the Priest, or rather with that of Jesus Christ.

*Meditation.* Every day, if possible, give at least a quarter of an hour to meditation or reflection on some pious truth, with suitable affections and resolutions in the way of internal conversation with our Lord. The best method of performing this holy exercise requires nothing but a good will, and a sincere desire of conversing with God, by thinking of him and loving him. If once persuaded of the importance of this necessary act of piety, you will easily find time for the practice, and, by per-



forming it regularly, you will shortly acquire a great facility in its exercise. You lose many precious moments during the day; and why refuse yourself a quarter of an hour in the morning, to think on the only thing for which you came into the world?

*Acts of Faith, Hope, and Charity.* Every day make acts of these three theological virtues; for by these God is chiefly honoured and worshipped. Faith is the foundation of a Christian life, without which it is impossible to please God. Reject with horror all suggestions contrary to any point of the belief and doctrine of the One, Holy, Catholic and Apostolic Church, and daily beg of God to increase your faith. — Be firm also in your hope in the infinite mercy and goodness of God, who has created you for himself out of pure love, and desires to make you happy for ever; and in the merits of the precious blood of Jesus Christ, the Son of God, your Redeemer which he shed for love of you, to wash you from your sins and to bring you to heaven. — Entertain a great desire to love God, and to please him in all things.

*Employment.* Whatever your rank or condition be, you should always be employed in something commendable. If your state of life be laborious, sanctify it by a spirit of penance and resignation to the order of God, who commanded man to labour from the moment he fell into sin. *Gen. III. 19.* Unite your intention with that of Jesus Christ, who led a laborious life: make his holy will the rule of all your actions. If you be not obliged to labour for your support, you may profitably employ your time in pious works for the poor, for orphans or for the service of the altar.

*Meals.* Sanctify your meals by referring them to the glory of God. Eat and drink in order to recruit your strength, and acquit yourself better of your several duties. Say grace before and after meals, with a serious

gratitude to God the giver of all things. Avoid intemperance and sensuality; abstain sometimes from meats or drinks that are costly and dainty, and which serve to gratify a disorderly appetite. Think on the rigorous fasts of the Saints, and on the gall and vinegar which were offered to our Saviour on the cross.

*Spiritual Reading.* Give some time every day to the reading of a good book, such as the *Following of Christ*, the *Introduction to a devout Life*, the *Life of our B. Saviour*, the *Lives of the Saints*. But carefully avoid books of a pernicious tendency, such as plays etc., which often instil a deadly poison into the soul. Remember that God speaks to you by good books; enter deeply into what you read; apply it to yourself; beg God's grace to put in execution the good desires which he inspires. Such reading as this is an easy kind of meditation and is highly conducive to preserve in your soul the spirit of piety. As he who is of God heareth the word of God (John VIII. 47), so he who loathes spiritual reading, shows that he is not of God.

*Devotion to the blessed Sacrament.* To correspond with that love, which Jesus Christ shews us in the blessed Sacrament, you should often present him your most profound homage of adoration, praise and thanksgiving. Oh! did you know the treasures you possess in him, you would want no encouragement to the performance of this duty. To make this visit with greater advantage, you may, at different times, make use of different considerations, such as will most effectually excite your fervour and devotion. Go to him, at one time, like the shepherds and the kings who adored him in the manger; at another, like the apostles and disciples, to hear him and to receive his instructions; at another, like Magdalen, to bewail your sins, or to contemplate and admire his divine perfections. Go to him, as the sick persons in the gospel did, to be cured of your spiritual in-

firmities, or like beggars to lay before him your several wants. In all doubts, difficulties, and afflictions, have recourse to this adorable Saviour, and implore that grace and consolation your stand in need of, remembering his infinite love for us, and all his benefits to us; but ever remain in his presence with that modesty, recollection, respect, fear, love and gratitude, which this adorable Sacrament so justly demands.

*The Presence of God.* In all your occupations frequently call to mind the presence of God, who fills heaven and earth; and make his honour and glory the scope and end of all your actions. This exercise of the presence of God will be to your soul the introduction of a most pure joy, and a source of extraordinary grace. Raise your heart to God at the beginning of each action, and offer it to him, saying: This I will do for the love of you, my God! Renew this intention when the clock strikes; make frequent use of short prayers or ejaculations; as for example, «O Lord, I believe in thee, do thou strengthen my faith; all my hopes are in thee, do thou secure my hopes; I love thee with my whole heart, teach me to love thee more and more; pardon me, my God, the faults I have committed,» etc.

*Mortification.* The life of a Christian should be a continual exercise of penance. «*The kingdom of heaven suffers violence, and the violent bear it away.*» Matt. XI. 12. Self-denial is the indispensable condition, whereby heaven is to be obtained. Mortify, therefore, your disorderly appetites and passions, which wage war against the soul. For this purpose observe some of the following practices: put a restraint on your eyes on particular occasions; repress the eager curiosity you have of hearing news; check raillery, or witty, but uncharitable expressions; go not in search of what may flatter your sensuality; abstain sometimes even from lawful amusements; moderate the too great tenderness and sensibility which

you naturally have for yourself; disengage your mind from any inordinate attachment to creatures; behave civilly towards such persons, as you have a natural dislike to; be silent under provocations, and offer violence to your own will by obliging it to submit, for the love of God.

*Night Prayers.* If you perform this duty in common with your family, your prayers will be more efficacious; you will go through them with more fervour. "Where there are two or three gathered in my name; says Jesus Christ, there am I in the midst of them." Matt. XVIII. 20. — Never omit in your evening prayers the examination of conscience, if you really desire to root out your vicious habits. Offer to God your sleep, submitting it to his protection with a pure intention, that, by this repose of nature, you may acquire new vigour to serve him. As you compose yourself in bed, think on your grave; sleep is an image of death.

*Confession.* The Sacraments are the channels, through which the blood and merits of Jesus Christ are communicated to us; they are the sources from which are derived the graces most necessary for our salvation. As to the sacrament of penance, whoever, seriously desires to work out his salvation, should go often to confession. If you find yourself guilty of mortal sin, the sooner you go to the spiritual physician, the less you expose yourself to eternal damnation. Make yourself perfectly acquainted with the nature of *contrition*, *confession* and *satisfaction*: and besides the penance enjoined by the priest observe some of the following practices: perform certain works of mercy, cheerfully acquit yourself of the most painful obligations of your state; perform them in a spirit of penance, and support in a Christian manner, the crosses and afflictions which fall to your lot.

*Communion.* Communicate often, but with proper dispositions. You will reap much benefit by frequent

communion, if you cherish in your soul great horror of mortal sin, though you may commit venial sins; but see that you be not wilfully habituated to such faults, and before communion, labour to disengage your heart from them. The more you prepare yourself for the holy communion, the greater graces you will obtain. Have always in view some particular intention: for example, to acquire some particular virtue, to overcome some particular temptation, etc.

*Means to overcome the ruling or predominant Passion.* Endeavour, with the help of God's grace, to find out which is your chief failing, or that passion which predominates in you. Consider where your heart, your views, your thoughts most naturally incline: what sin you have most repugnance to resist, and in what you most usually offend against the law of God. Having discovered your chief passion, whether it be pride, lust, anger, etc., resolve to make use of the proper means for overcoming it; such as the presence of God, frequent meditation on death, judgment, hell and other divine truths, the use of the Sacraments, a great devotion to the passion of Christ; an entire distrust in yourself, and a strong confidence in Jesus Christ; the exercise of the interior and exterior acts of virtue that are contrary to this passion, a great care to foresee the occasions, etc.

Sincerely promise to God in the morning to avoid this passion; consider what may possibly occasion you to fall, and earnestly beg of your Redeemer to preserve you from falling. Resist the first inclination to evil. Have frequent recourse to God by fervent prayer. When you have had the misfortune to yield, immediately be sorry for it; inflict some little punishment on yourself, and repair your fault by an act of the contrary virtue. In the evening examine yourself, and consider how often you have fallen; humbly beg pardon of God; impose some penance on yourself; make new resolutions; and without

desponding, courageously persevere in this important warfare; fully persuaded that God will finally grant you a complete victory over your passion. — This method is calculated not only to overcome a vice, but to acquire any particular virtue; such as purity, etc.

*The Duties of your state and Calling.* Strive to fulfill all the duties of your state with zeal, fidelity and a desire of pleasing God, who calls you to it. Whatever you find painful or disagreeable, accept in a spirit of penance; carefully inform yourself of all your obligations. Every state has its great and indispensable obligations, the neglect of which occasions the damnation of thousands.

*The use of Riches.* If you be rich, remember what you owe to the poor: the threats and promises of Jesus Christ should excite you to give alms. God required of the Israelites the tenth part of their goods: that may serve as a rule. Attend both to your circumstances, and the wants of the poor. — Set a great value also upon spiritual alms-deeds, endeavouring to reclaim unhappy sinners; and, for that end, bewail their misery in the sight of God.

*The use of poverty.* If you are poor, consider that Jesus Christ was so himself, and declared such to be happy. Godliness is a great treasure, and knows how to be content with little; for we brought nothing into this world, and it is very certain, that we can carry nothing out of it. Having therefore meat and clothing, we have reason to be content. Though you may now be poor, you will one day receive a great reward, if you fear God, avoid sin, and practice good works.

*Pleasures and Amusements.* Make use of pleasures and amusements as remedies or medicines: remedies should not be hurtful, non dangerous, nor too frequent, nor of too long continuance. Totally avoid such pleasures as are criminal; and moderately use such as are inno-

cent. Allow yourself no game of mere hazard; never spend a considerable time at play, nor expose yourself to the loss of any considerable sum. Play with moderation, without neglect of your duties. — With respect to balls, plays etc., the best rule is to keep from them as much as it is possible.

*Crosses and afflictions.* Since crosses of every sort and magnitude are to be met with in every station, and at every step in life, it behoves you to make a Christian use of them. Wherefore carry your crosses as Christ carried *his*. 1st. With *patience*: they are sent you by Providence. 2d. In a *spirit of penance*: for what penance would you otherwise do for your past sins? 3d. With *love and thanksgiving*. If God visit and punish you in this world, it is the effect of goodness and mercy. Unite your crosses to that of our Lord: from this union they derive all their merit. If you suffer in this manner, besides mitigating your troubles in this life, you lay up treasures of merit and glory in the next.

*Visits.* Some visits are necessary: sanctify such by a pure intention of fulfilling your duty, and conforming to the order of Providence. Other visits are prescribed by charity: make them in a spirit of religion. There are others of civility: look on them as a means to keep up society, and regulate them by the maxims of the Gospel. Others are dangerous: avoid them absolutely. Others are vain and useless: these also you will avoid, if you be rightly sensible of the value of time, and how very little of it there is to spare, when people consider their several duties, and are careful to fulfil them.

*Conversation.* Avoid particularly these four defects: 1st. *Useless discourse*: Jesus Christ assures us, that we shall be accountable for every idle word. 2dly. *Vanity*, or the inordinate esteem of worldly honour, preference, and distinction: nothing is more contrary to the maxims of the Gospel. 3dly. *Detraction*; for though it be styled

the salt of conversation, it is the ruin of him who detracts, of him who listens with complacency, and of him who, having it in his power, does not strive to prevent it. *4thly.* The *licentious freedom of unbecoming words*, offensive to modesty, whether they are spoken without reserve, or contain poison under a double meaning; for all such equivocal expressions are the unhappy occasion of a thousand bad thoughts, desires, and criminal actions. — Raillery is also to be avoided, when it degenerates into excess, and becomes offensive to civility, to charity or to religion. Let your whole comportment amongst those with whom you converse, be modest, steady, calm, and peaceable; willing to please others unto good, but resolute never to do any thing that may offend God, for the pleasure of any one living; innocently cheerful, but never light or dissolute, or immoderate in your laughter. and avoid all hurry and eagerness in what you undertake, that so you may preserve and maintain the liberty, peace and quiet of your soul.

*Devotion to the Passion of Christ.* Fail not, every Friday at least, to honour the sacred passion of Jesus Christ; thank him for having delivered himself up to death for your sake. His cross is a continual exhortation to fly every vice, and to practise every virtue. Reflect who he is that was crucified for your sins. He is the only son of the eternal Father. Thing what obligations you have to such a benefactor, and, with St. Paul, be willing to know only Jesus Christ, and him crucified. This is the chief knowledge of a Christian; this is the science of the saints which points out the way to eternal happiness.

*Preparation for Death.* Choose sometimes a convenient day to prepare yourself for death, and seriously perform actions as if you were to die that day. Examine well the state of your soul, and consider what is most likely to disturb your mind at the hour of death. It is



advisable, if you have the opportunity, to go to confession and communion. Go through the acts that are suggested to the dying; — acts of resignation to the will of God, as to the time, manner, and circumstances of your death; acts of thanksgiving, of faith, of hope, of confidence, of contrition, of the love of God, etc. — „To live thus by rule, is to life for God,” as a holy Father observes.

*Conclusion.* Often call to mind, that you have but one soul; that you can die but once; and that the next life is to be eternal, either in heaven or hell. This thought will disengage you from many anxious, dissipating cares of this world.

Let your desire be to see Good; your fear, lest you should lose him; your grief, that you do not yet possess him; and your joy, that he can take you to himself. In so living you will live in great peace. St. Theresa.

## An Abridgment of Christian Doctrine.

Chap. I. — *What a Christian is. — The Unity and Trinity of God and the Incarnation and Death of our Saviour.*

I. — Q. What religion are you of? — A. By the grace of God I am a Christian.

Q. What do you understand by a Christian? — A. By a Christian, I understand one, who being baptized, inwardly believes, and outwardly professes the faith and law of Christ.

Q. When are we obliged to make an outward profession of our faith? — A. We are obliged to make an outward profession of our faith as often as God's honour, our own, or our neighbour's good require it. . . Christ has said: *Every one that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven.* Matt. X. 32, 33.

**Q.** In what do the faith and law of Christ consist? — **A.** The faith and law of Christ consist in all those things which Christ has revealed; and has commanded us to believe and observe.

**Q.** What are the principal mysteries which Christ has revealed? — **A.** The Unity and Trinity of God, and the Incarnation and Death of our Saviour.

**II. — Q.** What means the Unity of God? — **A.** It means that there is only one God.

**Q.** Who is God? — **A.** God is the Creator and sovereign Lord of all things, infinitely powerful, infinitely wise, infinitely good, infinitely merciful, infinitely just; eternal and infinite in all perfection.

**Q.** Why do you say that God is the sovereign Lord of all things? — **A.** Because all things depend on him, and he disposes of all as he pleases, ruling and governing all with wisdom, goodness and justice.

**Q.** What mean you by infinitely powerful? — **A.** I mean that God can do all whatsoever he pleases, even make things out of nothing, as he made the world.

**Q.** What mean you when you say God is eternal? — **A.** That God ever was, and, is and will be for ever.

**Q.** Does God know all things? — **A.** Yes; God knows all things, past, present, and to come, even our most secret thoughts.

**Q.** Where is God? — **A.** God is in heaven, in earth, and in all places.

**Q.** Is God here? — **A.** Yes, God is here.

**Q.** Why then cannot we see him? — **A.** Because God is a spirit, which cannot be seen by the eyes of our body. So we cannot see a soul.

**Q.** Shall we never see God? — **A.** If we love and serve him faithfully to the end of our

lives, we shall after our death see God, and be happy with him for ever in heaven.

III. — Q. What do you understand by the Trinity? — A. By the Trinity I understand, that in God there are three Persons, the Father, the Son, and the Holy Ghost.

Q. Is the Father God? — A. Yes.

Q. Is the Son God? — A. Yes.

Q. Is the Holy Ghost God? — A. Yes.

Q. Why then are there not three Gods? — A. Because, though they are three persons really distinct, yet these three Persons have but one and the same divine nature.

Q. Is one of these Persons better, wiser, or more powerful than another? — A. No; they have all three the same goodness, the same wisdom, the same power, and are equal in all things.

Q. Is not God the Father at least elder than God the Son? — A. No: all and every one of these three divine Persons have been from all eternity, and therefore one cannot have been before the other.

Q. Why then is the Father called the First Person? — A. The Father is called the First Person, because he proceeds from no other, and the Son and the Holy Ghost proceed from him.

Q. Why is the Son called the Second Person? — A. The Son is called the Second Person, because he proceeds from the Father only.

Q. Why is the Holy Ghost called the Third Person? — A. The Holy Ghost is called the Third Person, because he proceeds from the Father and the Son.

IV. — Q. What do you understand by the Incarnation and Death of our Saviour? — A. By the Incarnation and Death of our Saviour, I understand that God the Son, the Second Person of the most blessed Trinity, was made man, and as man, died upon the cross to save us.

**Q.** How call you the Son of God made man?  
**— A.** Jesus Christ.

**Q.** What mean you when you say the Son of God is made man? — **A.** I mean that he took the nature of man.

**Q.** Has Jesus Christ then two natures? — **A.** Yes, Jesus Christ has two natures; he has the nature of God, and the nature of man.

**Q.** Then Jesus Christ is both God and man? — **A.** Yes, he is so. He is God, because he has the nature of God; and he is also man, because he has the nature of man.

**Q.** What do you understand when you say that Jesus Christ has the nature of God? — **A.** I mean that he is truly God equal to his Father in all things, being infinitely powerful, infinitely wise, infinitely good, immense, and infinite in all perfection.

**Q.** What do you understand when you say he has the nature of man? — **A.** I mean, that he has a body and soul like ours.

**Q.** How many Persons are there in Jesus Christ? — **A.** In Jesus Christ there is only one Person.

**Q.** Which is it? — **A.** The second Person of the blessed Trinity, that is, the Person of God the Son.

**Q.** Has Jesus Christ always been God? — **A.** Yes, Jesus Christ has always been God; born of the Father from all eternity.

**Q.** Has he always been man? — **A.** No, he has been man only from the time of his Incarnation.

**Q.** Where was he made man? — **A.** In the womb of the blessed Virgin Mary.

**Q.** How was he made man? — **A.** Not by human generation, but by the power and virtue of the Holy Ghost.

**Q.** When you say that the Son of God was made man and died upon the cross to save us,

what do you understand by these words *to save us*? — *A.* *To save us*, means to free us from sin, from the slavery of the devil, and from hell, and to obtain for us the kingdom of heaven.

*Q.* Were we engaged in sin? — *A.* Yes, we were all engaged in sin.

*Q.* Who engaged us in sin? — *A.* Our first father, Adam.

*Q.* How did he engage us in sin? — *A.* Adam engaged us in sin by his disobedience, in eating of the fruit, which God had forbidden.

*Q.* What doth God require of us that we may be saved? — *A.* That we may be saved, God requires of us, to be purified from the guilt of sin, to avoid evil, and to do good.

*Q.* What good must we do? — *A.* We must, 1) by a lively faith believe what God has revealed. 2) We must place our hope in God, and pray with a firm confidence in him. 3) We must love God above all things, and our neighbour as ourselves. — We must keep the commandments of God and of his Church.

*Q.* By what act is our faith commonly signified? — *A.* By the sign of the Cross.

*Q.* Why do we make the sign of the Cross? — *A.* For two reasons; first to put us in mind of the blessed Trinity; and secondly, to put us in mind that God the Son became man, and died upon a cross for us.

*Q.* What puts us in mind of the Blessed Trinity when we make the sign of the cross? — *A.* These words: in the name of the Father, and of the Son, and of the Holy Ghost.

*Q.* What puts us in mind that Christ became man, and suffered on a cross? — *A.* The very making or signing ourselves with the sign of cross.

## Chap. II. — Faith expounded.

**Q.** How many principal virtues are there? —  
**A.** Seven; three theological and four cardinal.

**Q.** Which are the theological virtues? —  
**A.** Faith, hope and charity; and they are called theological, because this word signifies a thing that regards or appertains to God.

**Q.** What is faith? — **A.** Faith is a gift of God, infused into our souls, by which we firmly believe all those things, which God has any way revealed to us.

**Q.** Why must we firmly believe all matters of faith? — **A.** Because God who neither can deceive, nor be deceived, has taught them.

**Q.** How are you to know with that certainty, which is requisite for divine faith, what are the things which God has taught? — **A.** I am to learn what the things are, which God has taught, from the testimony of his Holy Catholic Church, which he has appointed to teach these things to all nations, and which he has commanded us to hear.

**Q.** What are the points which the Catholic Church proposes to be believed as *matters of faith*? — **A.** Such only as God has revealed to her.

**Q.** Are all these points of faith written in the Holy Bible? — **A.** Many are there clearly expressed, but some are only delivered by the living voice of the Church, and are called apostolical tradition.

**Q.** What are those traditions? — **A.** Many things appertaining to faith, as well as to discipline, which the Apostles did not write, but only preached and taught by word of mouth, and which the holy Church has carefully delivered from father to son in all ages down to us.

**Q.** What faith will suffice to save a man? —  
**A.** The faith which will suffice to save a man, must be *a faith working by charity* in Jesus Christ.

Gal. V. 6; that is, a faith which shews itself by good works.

**Q.** What vice is opposite to faith? — **A.** Heresy, which is obstinate error in matters of faith.

### Chap. III. — The Apostles' Creed explained.

**Q.** What is the Apostles' Creed? — **A.** It is the sum of our belief.

**Q.** What does it contain? — **A.** The Apostles' Creed contains the chief things, which we are bound to believe of God and his Church.

#### The first Article.

**Q.** What is the first article of the Creed? — **A.** *I believe in God, the Father Almighty, Creator of heaven and earth.*

**Q.** What signifies *I believe in God*? — **A.** It signifies, that I most firmly hold there is one only God, that I believe all that he teaches, that I ought to place all my hopes in him, and to love and seek him as my chiefest good.

**Q.** What signifies the word *Father*? — **A.** The word *Father* here signifies the first Person of the blessed Trinity, who is by nature the Father of the second; by grace and adoption the Father of all good Christians; and by creation, the Father of all creatures.

**Q.** What means the word *Almighty*? — **A.** It means that God is able to do all things, which he pleases, and as he pleases; and therefore we must not doubt any thing that he teaches us.

**Q.** What signifies *Creator of heaven, and earth*? — **A.** It signifies that God made heaven and earth, with all things in them out of nothing by his word only. Gen. I.

**Q.** What else? — **A.** That he still preserves and governs all, and that nothing happens without his pleasure or permission.

**Q.** Why did God make the angels? — **A.** God made the angels to be partakers of his glory. They are also our guardians. Christ speaking of the little ones that believe in him, says, *Their angels in heaven always see the face of my Father, who is in heaven.* Matt. XVIII. 10.

**Q.** When and to what likeness did God make man? — **A.** God made man on the sixth day, and to his own image and likeness. Gen. I.

**Q.** In what does that likeness consist? — **A.** Chiefly in this; that man's soul is a spirit, has understanding and free will, and is immortal.

**Q.** In what else does that likeness consist? — **A.** In this, that as in one God there are three Persons; so in the one soul of man, there are three powers, *viz.* will, memory and understanding.

**Q.** Why did God make man? — **A.** God made man to know him, love him, and serve him in this life; and to enjoy him for ever in the next.

**Q.** Why did he make all other things? — **A.** For man's use and benefit.

### The second Article.

**Q.** What is the second article? — **A.** *And in Jesus Christ his only Son our Lord.*

**Q.** What means this article? **A.** It means that we believe, and put our trust in Jesus Christ, true God, and true man, the second Person of the blessed Trinity.

**Q.** Why was he made man? — **A.** To redeem and save us.

**Q.** What signifies the name *Jesus*? — **A.** The name *Jesus* signifies Saviour. Matt. I. 21.

**Q.** Is any special honour due to this name? — **A.** There is; for it is expressly commanded, *that of the name of Jesus every knee shall bow.* Phil. II. 10.

**Q.** What signifies the word *Christ*? — **A.** The word *Christ* signifies anointed.

**Q.** With what was he anointed? — **A.** With



all heavenly graces beyond measure, and with the Divinity itself; *for in him dwelleth all the fulness of the Godhead corporally.* Coloss. II. 9.

**Q.** Why was Jesus called Christ or anointed?  
— **A.** Because he was King, Priest and Prophet; and such were anointed, as were read in the Old Testament.

**Q.** What mean you by *his only Son our Lord*?  
— **A.** I mean that Jesus Christ is by nature the only son of God, born of his Father from all eternity; and also that he is God and Lord of us and of all things.

### The third Article.

**Q.** What is the third Article? — **A.** *Who was conceived by the Holy Ghost, born of the Virgin Mary.*

**Q.** What do you understand by this article?  
— **A.** I understand that God the Son took flesh of the bless'd Virgin Mary, not by human generation, but by the power and virtue of the Holy Ghost.

**Q.** What means, *born of the Virgin Mary*? —  
**A.** It means, that Christ was born of her, she still remaining a pure Virgin.

**Q.** Where was he born? — **A.** Christ was born in Bethlehem.

**Q.** What does the birth of Christ avail us? —  
**A.** The birth of Christ is the cause of all our good, and strongly moves us to believe and hope in God, and to love him, who so loved us as to bestow his only son upon us.

### The fourth Article.

**Q.** What is the fourth Article? — **A.** *Suffered under Pontius Pilate, was crucified, dead and buried.*

**Q.** What do you understand by this? — **A.** I understand that Christ, after a painful life of about thirty years, suffered most bitter torments under the wicked President Pontius Pilate.

**Q.** What were those torments? — **A.** His bloody sweat, his scourging, his crowning with thorns, his carrying the cross, etc.

**Q.** What mean the words, *was crucified*? — **A.** They mean that Christ was nailed to a disgraceful cross, betwixt two thieves, for our offences.

**Q.** What signifies *dead and buried*? — **A.** It signifies that Christ suffered for us a true and real death, and was buried with honour, as the prophet Isaiah foretold, C. XI.

**Q.** Why did he suffer all this? — **A.** Christ suffered all this to satisfy the divine justice injured by our crimes; to make us conceive the enormity of our sins; to teach us in what manner we ought to do penance; to testify the excess of his love towards us; and to excite us to love him.

#### The fifth Article.

**Q.** What is the fifth Article? — **A.** *He descended into hell, the third day he rose again from the dead.*

**Q.** What means *he descended into hell*? — **A.** It means that as soon as Christ was dead, his blessed soul descended into the part of hell called Limbo, to free the holy fathers who were there.

**Q.** What signifies *on the third day he rose again from the dead*? — **A.** It signifies, that when Christ had been dead part of three days, on the third day he raised up his blessed body from the dead.

**Q.** What benefit have we from the resurrection of Christ? — **A.** The resurrection of Christ confirms our faith and hope, that we shall also rise again from death by and with Jesus.

#### The sixth Article.

**Q.** What is the sixth article? — **A.** *He ascended into heaven, sits at the right hand of God the Father Almighty.*

**Q.** What means *he ascended into heaven*? — **A.** It means that, when Christ had conversed forty days on earth with his disciples after his resurrection, he then ascended in a most glorious manner into heaven in their sight.

**Q.** Why did he ascend into heaven? — **A.** Christ ascended into heaven. 1) To take possession of that seat of bliss for himself and us. 2) To appear in our cause before God. 3) To draw our hearts thither after him.

**Q.** What understand you by *sits at the right hand of God*? — **A.** Not that God the Father has any hands, for he is a pure spirit, and without body; but I understand that Christ, as man, occupies the next place to God in heaven; being, as God, equal to his Father in all things.

#### The seventh Article.

**Q.** What is the seventh article? — **A.** *From thence he shall come to judge the living and the dead.*

**Q.** What do you understand by this? — **A.** I understand that Christ will come from heaven at the last day, to judge all men according to their works.

**Q.** Is not every man judged in particular at his death? — **A.** Yes; every man is judged in particular, immediately after his death.

**Q.** What need then of a general judgment? — **A.** 1) That the providence of God, who often here afflicts the good, and prospers the bad, may appear just to men, as it is in itself. 2) That Christ, who was disgraced before many, may be glorified before all.

**Q.** In what manner will Christ come to judgment? — **A.** In great power and majesty, attended by many legions of angels.

**Q.** What are the things he will judge? — **A.** All our thoughts, words, works, and omissions.

**Q.** What will be the sentence of the reprobate? — **A.** *Depart from me, ye cursed, into everlasting fire, which was prepared for the devils and his angels.* Matt. XXV. 41.

**Q.** What will be the sentence of the elect? — **A.** *Come, ye blessed of my Father, possess the kingdom prepared for you from the foundation of the world.* Matt. XXV. 34.

### The eighth Article.

**Q.** What is the eighth Article? — **A.** *I believe in the Holy Ghost.*

**Q.** What means this Article? — **A.** It means that we also believe and put our trust in the third Person of the Blessed Trinity, who proceeds from the Father and the Son, being the same God with them; who descended upon the apostles, on Whitsunday in the form of fiery tongues.

**Q.** Why did he descend? — **A.** To enable the apostles to preach the gospel, and to plant the true church, with which he remains for ever. John XIV. 16.

### The ninth Article.

**Q.** What is the ninth Article? — **A.** *The Holy Catholic Church, the Communion of Saints.*

**Q.** What do you understand when you say, I believe the Holy Catholic Church? — **A.** I understand that Christ has a Church on earth; that his Church is but one; and that we are bound to believe her in all things belonging to faith.

**Q.** Why are we bound to believe her? — **A.** Because God so commands, under pain of being looked on as heathens or unbelievers. *If he will not hear the Church, let him be to thee as a heathen and a publican.* Matt. XVIII. 17.

**Q.** Can the church err in faith? — **A.** No, she cannot, because Christ has promised that he

and his Holy Spirit will remain with her, and teach her all truth to the end of the world. John XVI. 13.

**Q.** What is the Church? — **A.** The Church is the congregation of all the faithful under Christ Jesus their invisible Head and his Vicar on earth the Pope.

**Q.** Who is the Pope? **A.** The Bishop of Rome, who, as successor of St. Peter, is the visible head of the Church of Christ on earth.

**Q.** Why is the Bishop of Rome called Pope? — **A.** Because the word Pope signifies Father, and the Bishop of Rome is the spiritual Father of all the Faithful.

**Q.** How many and what are the marks of the Church? — **A.** Four. She is One, she is Holy, she is Catholic, and Apostolical.

**Q.** How is the Church one? — **A.** The Church is one, because all that belong to the true Church of Christ are of one faith and communion, and all obey one authority.

**Q.** Why may not a man be saved in any church or religion? — **A.** Because there is but *one* Church and *one* Religion, in which the true faith and the means of salvation are found; as there is *one body, and one spirit — one Lord, one faith, one baptism.* Ephes. IV. 4, 5. Indeed, as God cannot reveal contradictory doctrines, so two churches teaching contradictory doctrines of faith, cannot both teach that faith, which was revealed by God, and without which it is impossible to please God, Hebr. XI. 6. and consequently to be saved.

**Q.** How is the Church holy? — **A.** The Church is holy in her doctrine which teaches a holy life; and in holy persons, who by following her doctrine, have been eminent for sanctity in all ages.

**Q.** How is the Church Catholic? — **A.** Because this word signifies Universal, and by this the true Church of Christ is distinguished from all separate and particular congregations. *Secondly.* Because

it began with Christ, and as he promised, shall last to the end of the world.

**Q.** How is the Church apostolical? — **A.** Because it was planted by the apostles, and continues in the possession of the same doctrine they taught; also, because it is governed by pastors lawfully sent, and succeeding the apostles.

**Q.** What means the *Communion of Saints*? — **A.** It means that the same faith, same sacraments and sacrifice, are common to all true children of Christ: who by their prayers and good works, mutually help and assist one another.

**Q.** What else? — **A.** That the faithful on earth communicate with the saints and angels in heaven; we by giving thanks for their glory, and desiring their prayers; and they by praying for us and with us.

**Q.** Is it not dishonour to God to desire the saints and angels to pray for us? — **A.** No: for we desire nothing of them, but what we and they beg from the bounty of God, who alone is the giver of all good gifts.

#### The tenth Article.

**Q.** What is the tenth article? — **A.** *The forgiveness of sins.*

**Q.** What do you understand by this? — **A.** I understand that God is able and willing to forgive us our sins, if we be heartely sorry for them, and confess them, and that he has given power to his church to remit them by the sacraments of baptism and penance.

#### The eleventh Article.

**Q.** What is the eleventh Article? — **A.** *The resurrection of the flesh.*

**Q.** What means this article? — **A.** It means that these very bodies, in which we now live, shall,

at the day of judgment, be raised up from death to life by the command of God.

*Q.* How will a body in glory differ from a body here on earth? — *A.* The difference is set down by St. Paul I. Cor. XV. 53, where he says, *This corruptible body must put on incorruption, and this mortal body must put on immortality.* So that a glorified body shall become perfect like a spirit: *It shall rise a spiritual body.* c. XV. 44.

*Q.* What benefit have we by this belief? — *A.* It emboldens us to suffer persecution, and death itself in the hope of future glory.

#### The twelfth Article.

*Q.* What is the twelfth article? — *A.* *And life everlasting. Amen.*

*Q.* What do you understand by this? — *A.* That such as live well and die in a state of grace, shall live with God in everlasting glory.

*Q.* In what consists everlasting life? — *A.* Everlasting life consists in the clear sight and possession of God.

*Q.* What will follow from this sight and possession of God? — *A.* Such love of him and joy, as no words can express, or heart conceive; hence they will praise and thank him for ever.

*Q.* What means the word *Amen*? — *A.* The word *Amen* signifies *so be it*, and is a confirmation of what has been said or done. Here it means, that the whole Creed is to be believed with divine faith, and therefore that we most heartily assent to it.

#### Chap. IV. Hope expounded.

*Q.* What is hope? — *A.* Hope is a gift of God, by which, relying on the divine assistance, our souls are raised to a lively expectation of eternal glory.

*Q.* On what is hope grounded? — *A.* Hope is grounded on the power of God, and the pro-

mises and merits of Christ, who has promised heaven to all such as do good works, and also grace whereby to do them.

*Q.* What is the chief effect of hope? —

*A.* Prayer.

*Q.* What is prayer? — *A.* Prayer is a raising of our heart to God, whereby we beg for good things, *and for deliverance* from evil.

*Q.* What other effects does hope produce? —

*A.* It causes obedience to the law of God, a willingness to suffer for his sake, and final perseverance.

*Q.* What vices are opposite to hope? —

*A.* Despair and presumption.

*Q.* What is despair? — *A.* Despair is a distrust in the power of God, and the promises of Christ.

*Q.* What is presumption? — *A.* Presumption is a foolish confidence of salvation, without endeavouring to keep the commandments.

#### Chap. V. — Our Lord's Prayer expounded.

*Q.* Who made this most holy prayer? —

*A.* Christ himself. Matt. VI. 9.

*Q.* Why did he make it? — *A.* To teach us a set form of prayer, and how we ought to pray.

*Q.* Why did he make it so short and easy? —

*A.* That all men may be capable of learning it.

*Q.* What do we beg in it? — *A.* All the chief things, we ought to ask or hope for of God.

*Q.* What mean these words, *Our Father*? —

*A.* They mean that God is our Father by creation, and by adoption also, if we be in the state of grace; and therefore that we may, with a pious confidence, beg all blessings of him.

*Q.* Why do we say, *Our Father* and not *My Father*? — *A.* Because God is the common Father of all; and we should all pray for one another.



**Q.** What do you understand by these words, *Who art in heaven?* — **A.** I understand that God manifests the glory of his perfections principally in heaven; and that we ought to raise our hearts to him in heaven, as often as we go to prayer.

**Q.** Say the first petition. — **A.** *Hallowed be thy name.*

**Q.** What do we beg by this? — **A.** We beg that God may be known, worthily praised, served and honoured by all his creatures.

**Q.** Say the second petition. — **A.** *Thy kingdom come.*

**Q.** What do we beg by this? — **A.** We beg that when the miseries and afflictions of this life are ended, we may partake of the joys of his kingdom.

**Q.** What else? — **A.** We beg that Christ may wholly govern us, and make us obedient to him by his grace in this life, and happy, by his glory, in the next.

**Q.** Say the third petition. — **A.** *Thy will be done on earth, as it is in heaven.*

**Q.** What do we beg by this? — **A.** We beg that God would enable us by his grace to do his will in all things.

**Q.** What means, *on earth as it is in heaven?* — **A.** We beg by this that we may be as ready and cheerful to obey the will of God on earth, as the saints and angels are in heaven.

**Q.** Say the fourth petition. — **A.** *Give us this day our daily bread.*

**Q.** What do we beg by this? — **A.** We beg for all food and sustenance necessary for our souls and bodies.

**Q.** What is the food of the soul? — **A.** The word of God, either preached to us or read by us in spiritual books; the holy Sacraments, especially the blessed Eucharist, and divine grace.

**Q.** Why is the blessed Eucharist called *our daily bread*? — **A.** Because it is daily offered on the altar for our sins, and we ought daily to receive it in spirit or desire.

**Q.** Say the fifth petition. — **A.** *And forgive us our trespasses, as we forgive them that trespass against us.*

**Q.** What do we beg by this? — **A.** We beg that God would forgive us the sins of our past life, and all punishments due to them.

**Q.** Why is it added, *as we forgive them that trespass against us*? — **A.** To signify that God will not forgive us, unless we forgive our enemies.

**Q.** Say the sixth petition. — **A.** *And lead us not into temptation.*

**Q.** What do we beg by this? — **A.** We beg that God would not permit us to be tempted above our strength.

**Q.** Does God tempt us to sin? — **A.** No, he does not; *God is not a tempter, he tempts no man.* James I. 13.

**Q.** By whom are we tempted? — **A.** By the devil, the world, and our own concupiscence.

**Q.** Is it any sin to be tempted? — **A.** No, unless there be some consent, or voluntary delight on our part.

**Q.** Say the seventh petition. — **A.** *But deliver us from evil.*

**Q.** What do we beg by this? — **A.** We beg that God would free us from all evil, both from sin and other miseries.

**Q.** From whence proceeds the evil of sin? — **A.** From the devil's malice, and the weakness of our corrupt nature; for God cannot be the author of sin. *Sin in God there is none.* I. John III. 5.

Chap. VI. — The Hail Mary, or Angelical Salutation expounded.

**Q.** What is the *Hail Mary*? — **A.** The Hail Mary is a salutation and holy prayer to the blessed Virgin Mary, by which we express our joy for the Incarnation of the Son of God.

**Q.** How many parts has it? — **A.** Three.

**Q.** Say the first part. — **A.** *Hail Mary, full of grace, our Lord is with thee.*

**Q.** Who spoke this part? — **A.** The angel Gabriel sent from God.

**Q.** Say the second part. — **A.** *Blessed art thou amongst women, and blessed is the fruit of thy womb.*

**Q.** Who spoke this? — **A.** St. Elizabeth, inspired by the Holy Ghost.

**Q.** Why is the name *Jesus* added to the second part? — **A.** The name *Jesus*, which signifies Saviour, is added to shew that He, who was born of the Virgin Mary is the source of salvation and of all blessings, to her, and to all mankind.

**Q.** Say the third and last part. — **A.** *Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death.*

**Q.** What means, *Mary, Mother of God*? — **A.** These words, *Mother of God*, mean *Mother of Him who is God*. And they were added by the Church, as a profession, that Christ is truly God; and consequently that Mary, his Mother, is truly Mother of God.

**Q.** Why do you say the *Hail Mary* after the *Our Father*? — **A.** That by the blessed Virgin's joining in prayer with us, we may more easily obtain what we ask for in the Lord's prayer.

**Q.** Do you not desire the prayers likewise of other Saints? — **A.** Yes, of all the Saints, and in particular of the saint of my name, and of my guardian angel.

Chap. VII. — Charity expounded.

**Q.** How many and what are the precepts of charity? — **A.** They are two. 1) *Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength, and which all thy mind.* 2) *And thy neighbour as thyself.*

**Q.** What is charity? — **A.** Charity is a gift of God in our souls, by which we love God above all things, and our neighbours as ourselves.

**Q.** Who are our neighbours? — **A.** All mankind.

**Q.** Why all mankind? — **A.** Because they are the images of God, and are redeemed with the blood of Christ.

**Q.** What is it to love God above all things? — **A.** To love God above all things is to prefer him, his will and law, before all things, so as to be willing to lose all, rather than the love and grace of God, by any mortal sin.

**Q.** What is it to love our neighbour as ourselves? — **A.** To love our neighbour as ourselves is to wish him the same good, both corporal and spiritual, as we wish ourselves; and this not only in thought and word, but in deed and effect, by endeavouring to procure it for him, when it is in our power; and to do him no wrong.

**Q.** What is the greatest act of charity? — **A.** To give our life for God's honour, or our neighbour's salvation.

**Q.** What are the effects of charity? — **A.** Charity remits sin, and gives spiritual life to the soul. *He that loveth not, remaineth in death.* I. John III. 14.

Chap. VIII. — Concerning the Commandments in general.

**Q.** How many Commandments are there? — **A.** There are ten Commandments.

**Q.** What is the chief end of the Commandments? — **A.** To teach us the love of God and our neighbour.

**Q.** Who gave the Commandments? — **A.** God himself, in the old law, and afterwards Christ our Lord confirmed them in the new. •

**Q.** Why did God give the commandments to Moses on Mount Sinai in thunder and lightning? — **A.** To move us to a careful keeping of them.

**Q.** Is it possible to keep them all? — **A.** It is, by God's grace: *Zachary* and *Elizabeth* were both just before God, *walking in all the commandments of the Lord without reproof.* Luke I. 6.

**Q.** Are we bound to keep them? — **A.** We are. *If thou wilt enter into life*, says our Lord, *keep the commandments.* Matt. XIX. 17.

The Commandments in particular.

The first table of the Law expounded.

The first Commandment.

**Q.** Say the first Commandment? — **A.** *I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.*

*Thou shalt not have strange Gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth; thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, to the third and fourth generation of them that hate me: and shewing mercy unto thousands to them that love me and keep my commandments.* Exod. XX. 2. 6.

**Q.** Why do you put all this in one commandment? — **A.** Because it all relates to one and the same thing.

**Q.** Does not the Scripture say that these words: *Thou shalt not make to thyself any graven thing*, are the second commandment? — **A.** No: the Scripture does not say which is the first, second or third commandment.

**Q.** Do not those words, *Thou shalt not make to thyself any graven thing*, forbid the making of

images? — *A.* No; they forbid the making only of idols; that is, they forbid making images to be adored, or honoured, as Gods: as it is declared in these words, *Thou shalt not adore them, nor serve them.* So that the words, *Thou shalt not make to thyself any graven thing etc.*, are only an explanation of the foregoing words, *Thou shalt not have strange Gods before me.* We, therefore, with Saint Augustin, make of them but one commandment.

*Q.* What is meant by these first words, *I am the Lord thy God, etc.*? — *A.* By these God declares to us, that he is our true and supreme Lord, and therefore we are obliged to obey him with all diligence.

*Q.* What are we commanded by this first commandment? — *A.* By the first commandment, we are commanded to love, serve, and worship one only true and living God, and no more.

*Q.* What is forbidden by the first commandment? — *A.* The first commandment forbids us to worship idols, or give to any creature the honour due to God.

*Q.* What is the honour due to God? — *A.* The honour due to God is a supreme and sovereign honour, which can be given to no other: we must worship him as our Creator, Redeemer and last end.

*Q.* Is it lawful to honour the images of Christ and his saints? — *A.* Yes: it is lawful to honour the images of Christ and his saints, with an inferior and relative honour, because the honour given them is referred to the things they represent: so that by kissing the cross, or the images of Christ, and by kneeling before them, we honour and adore Christ himself.

*Q.* Do Catholics pray to images? — *A.* No, by no means: we pray *before* them indeed, to keep us from distractions, but not *to* them; for we know they can neither see, nor hear, nor help us.

*Q.* What benefit have we then by them? —

**A.** They movingly represent to us the mysteries of our Saviour's passion and the martyrdom of his saints.

**Q.** What benefit have we by honouring and canonizing saints? — **A.** It strongly moves us to imitate their example by shewing us their rewards.

**Q.** How do we honour saints and angels? — **A.** We honour saints and angels with an inferior honour, as the friends and creatures of God, not as Gods, nor with the honour due to God.

**Q.** Is it lawful to honour the relics of saints? — **A.** Yes, with a relative honour, as above explained: for the *handkerchiefs* and *aprons* which had but touched the body of *St. Paul*, cast out devils and cured all manner of diseases. Acts XIX. 12.

### The second Commandment.

**Q.** Say the second Commandment. — **A.** *Thou shalt not take the name of the Lord thy God in vain.*

**Q.** What is forbidden by the second commandment? — **A.** The second commandment forbids all false, rash, and unnecessary oaths; cursing, blaspheming, breaking of lawful oaths, or vows, and making or keeping unlawful ones.

**Q.** What is commanded by it? — **A.** By the second Commandment we are commanded to speak with reverence of God and his saints.

**Q.** In what case is it lawful to take an oath? — **A.** When God's honour, or our own, or neighbour's honour, defence, or good, require it.

### The third Commandment.

**Q.** Say the third Commandment. — **A.** *Remember that thou keep holy the Sabbath day.*

**Q.** What is commanded by the third commandment? — **A.** By the third commandment we are commanded to spend the Sunday in praying, read-

ing spiritual books, hearing divine service and the like spiritual and holy works.

*Q.* What is forbidden by this commandment?

— *A.* The third commandment forbids servile works and profane employments.

*Q.* Why was the Jewish Sabbath changed into the Sunday? — *A.* Because Christ rose from the dead, and sent down the Holy Ghost on a Sunday.

*Q.* By whom was it changed? — *A.* By the Church in the apostles' time.

### The Second Table of the Law expounded.

#### The fourth Commandment.

*Q.* Say the fourth Commandment. — *A.* *Honour thy father and thy mother.*

*Q.* What is commanded by the fourth commandment? — *A.* By the fourth commandment we are commanded to love, reverence and obey our parents in all that is not sin.

*Q.* What is forbidden by it? — *A.* The fourth commandment forbids all sourness, stubbornness and disobedience to parents.

*Q.* Why are we bound to love them? — *A.* Because, under God, they are the chief cause of our very life and being.

*Q.* How are we to honour them? — *A.* Not only inwardly in our hearts, but also outwardly in our behaviour, and by relieving them in their necessities, spiritual and temporal.

*Q.* Why are we to obey them? — *A.* Because they have a power from God to instruct, direct, and correct us.

*Q.* What is the reward of dutiful children? — *A.* A long and happy life, and a good death.

*Q.* What is the punishment of undutiful children? — *A.* A short and sinful life, accompanied with an untimely death; witness Absalom. II. Kings XVIII 9.



**Q.** What signifies the word **Father**? — **A.** The word **Father** here means not only our parents according to the flesh, but also our ghostly father, and all lawful superiors, such as kings, governors, magistrates, and masters.

**Q.** Is any great honour due to priests, and ghostly fathers? — **A.** Yes, for they are God's anointed, they represent the person of Christ, and are the fathers and feeders of our souls.

**Q.** In what are we bound to believe and obey them? — **A.** In all things belonging to faith and the government of our souls.

**Q.** Is it the duty of the Faithful to contribute towards the support of their pastors? — **A.** Yes; for it is just, and agreeable to the spirit of the Old and New Testament, and to the practice of the Christian Church, that the Faithful should contribute to the temporal support of those from whose ministry they receive spiritual blessings. **I. Cor. IX.**

#### The fifth Commandment.

**Q.** Say the fifth Commandment. — **A.** *Thou shalt not kill.*

**Q.** What is forbidden by the Commandment? — **A.** The fifth commandment forbids all willful murder, unjust shedding of blood, fighting, and quarelling, hatred and desire of revenge; also scandal and bad example.

**Q.** What is commanded by it? — **A.** By the fifth commandment we are commanded to defend our own and our innocent neighbour's life.

#### The sixth Commandment.

**Q.** Say the sixth Commandment. — **A.** *Thou shalt not commit adultery.*

**Q.** What is forbidden by the sixth Commandment? — **A.** The sixth commandment forbids all carnal sin with another's wife or husband, as also fornication and pollution.

**Q.** What else? — **A.** Unchaste touching of ourselves or others, with all delight in impure thoughts and wantonness, and in unchaste words or songs.

**Q.** What is commanded by the sixth commandment? — **A.** By the sixth commandment, husbands and wives are commanded to love and be faithful to one another.

**Q.** Why is lust hateful in the sight of God? — **A.** Because it defiles in us the image of God, the members of Christ, and the temples of the Holy Ghost.

#### The seventh Commandment.

**Q.** Say the seventh commandment. — **A.** *Thou shalt not steal.*

**Q.** What is forbidden by the seventh commandment? — **A.** The seventh commandment forbids all unlawful taking away, whether by theft, or by cheating in buying and selling, or keeping that which is another man's.

**Q.** What is commanded by it? — **A.** To give every man his own.

**Q.** What does theft oblige us to? — **A.** Theft oblige us to restore the things stolen (or, if that cannot be done, its equivalent), to the right owner, if we be able, or else the sin will not be forgiven us.

#### The eighth Commandment.

**Q.** Say the eighth Commandment. — **A.** *Thou shalt not bear false witness against thy neighbour.*

**Q.** What is forbidden by the eighth commandment? — **A.** The eighth commandment forbids all false testimonies, rash judgment, and lies.

**Q.** What else? — **A.** Backbiting, flattering, and detraction.

**Q.** What is he bound to do, who has hurt his neighbour in this way? — **A.** To make him satisfaction, and restore his good name.

**Q.** What is commanded by this precept? — **A.** By this precept we are commanded to speak and witness te truth in all things. *For the devil is a liar, and the father of lies.* St. John VIII. 44.

### The ninth and tenth Commandments.

**Q.** Say the ninth commandment. — **A.** *Thou shalt not covet thy neighbour's wife.*

**Q.** What is forbidden by the ninth commandment? — **A.** The ninth commandment forbids all lustful thoughts and desires, and all wilful pleasures in the irregular motions of the flesh

**Q.** What is the tenth commandment? — **A.** *Thou shalt not covet thy neighbour's goods.*

**Q.** What is forbidden by the tenth commandment? — **A.** The tenth commandment forbids all covetous thoughts, and unjust desires of our neighbour's goods and profits.

### Chap. IX. — The Commandments of the Church.

**Q.** Are we bound to obey the commandments of the church? — **A.** Yes; because Christ has said to the pastors of the Church: *He that heareth you, heareth me: and he that despiseth you, despiseth me.* St. Luke X. 16.

**Q.** How many are the commandments of the church? — **A.** Five.

**Q.** What is the first commandment of the church? — **A.** To keep certain appointed days holy, with the obligation of resting from servile work.

**Q.** What are these days called? — **A.** They are called holidays of obligation.

**Q.** What is the second commandment of the church? — **A.** To hear Mass on all Sundays and holidays of obligation.

**Q.** What is the third commandment? — **A.** To keep the days of fasting and abstinence appointed by the church.

**Q.** What is meant by fasting days? — **A.** Days on which we are allowed to take but one meat, and that not before mid-day, and are forbidden to eat flesh-meat.

**Q.** Which are the fasting-days? — **A.** The forty days of Lent, certain Vigils; the Ember days, and other commanded fasting-days.

**Q.** Why does the church command us to fast? — **A.** That by fasting we may satisfy God for our sins.

**Q.** What is meant by days of abstinence? — **A.** Days on which we are forbidden to eat flesh meat, but are allowed the usual number of meals.

**Q.** Which are the days of abstinence? — **A.** All Fridays and Saturdays, except the Friday or Saturday on which Christmas-day may fall; and the Sunday in Lent, unless leave be given to eat meat on them.

**Q.** What is the fourth commandment of the Church? — **A.** To confess our sins, at least once a year, to a priest empowered and approved: and to receive the blessed Sacrament at Easter, or thereabouts.

**Q.** At what age should children begin to go to Confession? — **A.** When they come to the use of reason, so as to be capable of mortal sin.

**Q.** At what age are Christians bound to receive the blessed Sacrament? — **A.** When they are sufficiently capable of being instructed in that sacred mystery.

**Q.** What is the fifth commandment of the church? — **A.** Not to solemnize marriage at certain times, nor within certain degrees of kindred; nor privately without witnesses.

#### Chap. X. — The Evangelical Counsels expounded.

**Q.** How many and what are the evangelical counsels? — **A.** There are three principal ones.

1) Voluntary poverty, which is a leaving of all things to follow Christ. *If thou wilt be perfect, go*

*sell what thou hast, and give to the poor, and thou shalt have treasure in heaven. Matt. XIX. 21.*

2) Perpetual chastity, which is a voluntary abstaining from all carnal pleasures. *He that giveth his virgin in marriage doth well, and he that giveth her not, doth better. I. Cor. VII. 38.*

3) Obedience, which is a voluntary subjection to another's will in all that is not sin; that so we may more perfectly deny ourselves and our own wills.

## Chap. XI. — Of the Sacraments in general.

**Q.** How many Sacraments are there? — **A.** Seven: baptism, confirmation, eucharist, penance, extreme unction, holy order, and matrimony.

**Q.** What is a sacrament? — **A.** A sacrament is an outward sign of inward grace, ordained by Christ, by which grace is conveyed to our souls.

**Q.** From whence have the sacraments their force and efficacy? — **A.** The sacraments have their force and efficacy from the blood, passion and merits of Christ, which they apply to our souls if worthily received.

**Q.** In what chiefly does a sacrament consist? — **A.** A sacrament chiefly consists in the words, actions and other sensible things which are used and applied by the priest or person administering a sacrament, and which are commonly called matter and form.

**Q.** How do the sacraments cause grace in souls? — **A.** Chiefly by the divine power using them as means or instruments, by which grace is bestowed on us.

**Q.** What is grace? — **A.** Grace is a supernatural gift of the divine bounty, freely bestowed on us for our sanctification and salvation.

**Q.** What is habitual grace? — **A.** It is that grace, by which we are made the adopted children of God, and heirs of the kingdom of heaven.

**Q.** What is actual grace? — **A.** It is that supernatural help, which God freely gives us, to enable us and move us to keep his commandments.

**Q.** Is grace the only effect the sacraments work in the soul? — **A.** Besides grace, three of them *viz.* baptism, confirmation, and order, produce another effect, and confer a character.

**Q.** What is a character? — **A.** A character is a kind of spiritual mark or seal in the soul, which remains always, of which St. Paul seems to speak, II. Cor. I. 22, where he says, *that God has sealed us.*

### Baptism expounded.

**Q.** What is Baptism? — **A.** Baptism is a sacrament, which consists in an outward washing of the body, accompanied with a set form of words, and makes us Christians, children of God, and of the Church.

**Q.** What is the necessary matter used in the administration of it? — **A.** Natural water only.

**Q.** What is the form used in christening? — **A.** *N. N. I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.*

**Q.** Can a man be saved without baptism? — **A.** He cannot, unless he has it either actually, or in desire with contrition; or be baptized in his own blood by martyrdom.

**Q.** Can the same person receive this sacrament more than once? — **A.** No, he cannot, and it would be a great sacrilege to attempt it.

**Q.** Can no man but a priest baptize? — **A.** Yes, in case of necessity, when a priest cannot be had, any layman or woman may baptize.

**Q.** What intention is necessary in him who gives baptism? — **A.** He who baptizes must intend to do what the Church does, and what Christ has ordained.

**Q.** What are the effects of baptism? — **A.** Baptism gives grace by which we are made the adopted

children of God, and freed from original sin, and likewise from actual, if guilty of it.

**Q.** Why have we a godfather and a godmother in baptism? — **A.** That if our parents neglect it, or be prevented by death, they may instruct us in the faith of Christ.

**Q.** Do the godfather and godmother, and the person who baptizes, contract any spiritual affinity with the person baptized? — **A.** Yes, and also with his parents, insomuch that they cannot marry. And the like is to be said in confirmation.

**Q.** How can infants be christened who have no actual faith? — **A.** Infants are baptized in the faith of the Church, and of their godfathers and godmothers.

**Q.** Why are so many ceremonies used in baptism? — **A.** Ceremonies are used in baptism in order to stir up reverence to the sacrament, and signify the inward effects thereof.

### Confirmation expounded.

**Q.** What is confirmation? — **A.** Confirmation is a sacrament, by which we receive the Holy Ghost in order to make us strong and perfect Christians, and soldiers of Jesus Christ able to profess our faith before persecutors.

**Q.** What is the matter of this sacrament? — **A.** The imposition of hands, and the unction or the chrism.

**Q.** What is the chrism? — **A.** The chrism is oil mingled with balm, blessed by a bishop.

**Q.** What is the form of this sacrament? — **A.** *I sign thee with the sign of the cross. I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost.*

**Q.** What scripture have you for this sacrament? — **A.** In the Acts of the Apostles, c. VIII, 17, when Peter and John were sent to confirm the Sa-

maritans, *they laid their hands on them, and they received the Holy Ghost.*

**Q.** Who is the ordinary minister of confirmation? — **A.** A bishop only.

**Q.** What sin is it not to receive this sacrament when we may have it? — **A.** A mortal sin, if it be done out of contempt, or any gross neglect, especially in a persecuting country.

### The blessed Eucharist expounded.

**Q.** What is the blessed Eucharist? — **A.** The blessed Eucharist is the body and blood of Jesus Christ, true God, and true man under the forms or appearances of bread and wine.

**Q.** What is there under the form of bread? — **A.** There is not only the body, but also the blood of Christ.

**Q.** Is the body of Christ also under the form of wine? — **A.** Yes.

**Q.** What else? — **A.** There are also under each form the soul and divinity of Christ; so that under the form of bread there are the body and blood, the soul and divinity of Jesus Christ, wholly and entirely, and the same under the form of wine.

**Q.** In what manner is Christ present in the Eucharist? — **A.** By the true and real presence of his divine and human nature.

**Q.** How do you prove that? — **A.** Because when Christ ordained it at his last supper, he took bread, blessed and broke: and gave to his Disciples, and said: *take ye and eat. This is my Body. And taking the chalice he gave thanks: and gave to them, saying: Drink ye all of this. For This is my Blood of the New Testament, which shall be shed for many unto remission of sins.* Matt. XXVI. 26, 27, 28.

**Q.** By what means is that which was before bread, changed into the body of Christ, and that



which was wine, changed into the blood of Christ? — *A.* By the power of God, which as easily changes one substance into another, as it made the world out of nothing, and works the miraculous effect which the Catholic Church calls transsubstantiation, by the ministry of the Priest; in the same manner as when by Moses the rivers were changed into blood, and water into wine by our Saviour Christ.

*Q.* Is the body of Christ hurt or broken when we divide or break the sacrament? — *A.* No, it is not; for Christ is now immortal and impassible, *he dieth now no more.* Rom. VI. 9.

*Q.* How can the same thing be in many places at once? — *A.* By the omnipotence of God, to whom nothing is impossible, who is in all and every one of his creatures at one and the same time, and daily works such wonders even in nature, as surpas our understanding.

*Q.* What is the matter of the sacrament of the Eucharist? — *A.* Wheaten bread, and wine of the grape.

*Q.* What is the form of it? — *A.* This is my body, this is my blood.

*Q.* What disposition is required in him that receives the blessed Eucharist? — *A.* That he be in the state of grace, free from all mortal sin. *For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself.* I. Cor. XI. 29.

*Q.* Is it lawful or profitable to receive under one kind? — *A.* Yes; because under one kind we receive both body and blood.

*Q.* Did not Christ command all to receive under both kinds? — *A.* No; for at the last supper, when he bade all then present drink of the cup, none were there hut the aposles. And when in St. John c. VI. he seems to command the receiving under both kinds, he immediately takes away the difficulty, by promising everlasting life to him

that receives under the form of bread alone. *He that eateth this bread shall live for ever.* Ver. 59.

*Q.* What are the effects of this sacrament? —

*A.* It increases grace and nourishes our souls in spiritual life. *He that eateth this bread shall live for ever.* John VI. 59.

*Q.* Is the Eucharist a sacrament only? —

*A.* No; it is also a sacrifice.

*Q.* What is a sacrifice? — *A.* A sacrifice is a supreme act of Religion, due only to Almighty God.

*Q.* How is this performed? — *A.* By offerings made to God in testimony of his being the sovereign Lord of all things.

*Q.* In what did the sacrifices of the old Law consist? — *A.* Chiefly in bloody sacrifices of beasts, which the priests offered in the temple, as figures of Christ's sacrifice on the cross.

*Q.* In what consists the sacrifice of the new Law? — *A.* In the voluntary and bloody oblation, which Christ made to his eternal Father by dying on the cross for our redemption.

*Q.* But this being past, how have we now any sacrifice in the new Law? — *A.* By the standing memorial and continuance of it in the blessed Eucharist.

*Q.* Why do you say that the Eucharist is a standing memorial of Christ's sacrifice on the cross? — *A.* Because Christ at his last supper commanded that it should be offered as a remembrance of his passion to the end of the world: and this is what is performed in the sacrifice of the mass.

*Q.* Why is it a continuance of Christ's sacrifice? — *A.* Because Jesus Christ, who is a priest for ever according to the order of Melchisedech, having offered himself once in a bloody manner on the altar of the cross, continues daily to offer himself by the ministry of his priests in an unbloody manner under the forms of bread and wine. So that the sacrifice of the cross, and the sacrifice of

the mass, are one and the same as to the chief priest who offers it, and the thing which is offered; and differ only in the manner of offering.

**Q.** What therefore is the Mass? — **A.** The Mass is the sacrifice of the body and blood of Jesus Christ under the forms of bread and wine, in memory of his death and passion for the remission of our sins.

**Q.** Who said the first Mass? — **A.** Jesus Christ said the first Mass.

**Q.** When did he say it? — **A.** At his last supper when he instituted the holy Eucharist.

**Q.** To whom is the sacrifice of the Mass offered? — **A.** To God only.

**Q.** Is it not sometimes offered to the saints? — **A.** No: Masses are sometimes said in honour and memory of the saints, in thanksgiving to God for the benefits which he has been pleased to bestow on them; and that they, whose memory we celebrate here on earth may join their prayers with ours and intercede for us in heaven.

**Q.** What benefit do we receive by this sacrifice? — **A.** It is a daily application of the merits of Christ, for the relief of our necessities, by laying before the eternal Father the infinite value of his Son's bitter passion.

**Q.** What are the benefits the living receive by it? — **A.** They are many. 1. It applies the merits of our Saviour's passion for the remission of our sins. 2. It procures new graces and blessings for us, by virtue of that passion. 3. It is the most acceptable offering we can make to Almighty God, in thanksgiving for all his benefits.

**Q.** Does this sacrifice avail the faithful departed? — **A.** It is not to be doubted, but as St. Augustin, *Serm. 26, de verbis apostoli, cap. 2*, says, by this wholesome sacrifice, which is offered for them, they are so far helped, as to be treated with more mercy than their sins deserve.

**Q.** Is it not a prejudice to the faithful that the Mass is said in an unknown language? — **A.** No; for the Mass contains chiefly those prayers, which the priest alone is commanded to say, as the mediator between God and his people. Neither are the people ignorant of what is said, since they have the mass expounded and englished in their ordinary prayer-books.

### Penance expounded.

**Q.** What is penance? — **A.** Penance is a Sacrament, by which the sins which we fall into after baptism, are forgiven us.

**Q.** When did Christ ordain this sacrament? — **A.** After his rising from the dead, when he breathed on his disciples, saying, *Receive ye the Holy Ghost: whose sins ye shall forgive they are forgiven them; and whose sins ye shall retain, they are retained.* John XX. 23.

**Q.** What is the matter of this sacrament? — **A.** The sins of the penitent, accompanied with contrition, confession and satisfaction.

**Q.** What is the form of it? — **A.** I absolve thee from thy sins, in the name of the Father, and of the Son, and of the Holy Ghost.

**Q.** What are the effects of it? — **A.** It reconciles us to God, and either restores or increases grace.

**Q.** How many parts has it, as it concerns the penitent? — **A.** Three; contrition, confession and satisfaction.

**Q.** What is contrition? — **A.** Contrition is a hearty sorrow for, and detestation of our sins, by which we have offended so good a God, with a firm purpose of amendment.

**Q.** What is a firm purpose of amendment? — **A.** A firm purpose of amendment is a resolution, by the grace of God, not only to avoid sin, but also the occasions of it.

**Q.** What is confession? — **A.** Confession is a full and sincere declaring of all our sins to our ghostly father.

**Q.** What if a man knowingly leaves out one mortal sin in confession? — **A.** He commits a sacrilege, lying to the Holy Ghost; and makes his whole confession nothing worth.

**Q.** What is satisfaction? — **A.** Satisfaction is a faithful performance of the prayers or good works enjoined us by the priest to whom we confess.

**Q.** What is required to a good confession? — **A.** 1) That we seriously examine our conscience. 2) That we be heartily sorry for all our sins, with a firm purpose to amend, taking care and time to make an act of contrition; and 3) That we confess them faithfully to the priest. 4) That we be willing to perform the penance enjoined us.

**Q.** What is an indulgence? — **A.** An indulgence is only a releasing of the temporal punishment, due to such sins, as are already forgiven us by the sacrament of penance.

### Extreme Unction.

**Q.** What is extreme unction? — **A.** Extreme unction is the last sacrament given to dying persons, to strenghten them in their passage out of this life into a better.

**Q.** What warrant have you for this sacrament? — **A.** In *St. James*, V. 14, where it is written: *Is any man sick amongst you? let him bring in the priest of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick man; and the Lord will raise him up; and if he be in sins, they shall be forgiven him.*

**Q.** Who is capable of this sacrament? — **A.** Every Christian that is in moral danger of death by sickness, except infants, and such as have been idiots, and insane, from their infancy.

**Q.** What is the matter of this sacrament? —  
**A.** Oil blessed by a bishop.

**Q.** What is the form of it? — **A.** May our Lord, by this holy anointing and his own most tender mercy, pardon thee whatever thou hast sinned by thy seeing, etc. and so of all the other senses.

**Q.** What are the effects of this sacrament? —  
**A.** It comforts the soul in her last agony against despair; it remits sin and restores health if it be expedient.

### Holy Order expounded.

**Q.** What is Holy Order? — **A.** Holy Order is a sacrament by which the ministers of the Church are ordained, and receive power and grace to perform their sacred duties.

**Q.** When did Christ institute this sacrament? — **A.** When he gave his apostles the full power of priesthood, as at his last supper, when he said to them, *Do this in remembrance of me*; and before his Ascension, when he said to them, *As the Father hath sent me, I also sent you*; and breathing on them, said, *Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, etc.* John XX. 21, 22, 23.

**Q.** What did he then give them power to do? — **A.** To consecrate and offer the unbloody sacrifice of his body and blood, to forgive sins, and also to communicate these powers to their cooperators and successors in the sacred ministry.

**Q.** To whom is this sacrament administered? — **A.** To such chiefly as are made priests and bishops, whose duty it is to conduct the faithful to eternal life, being to render an account to God for their souls.

**Q.** What sin is it therefore to oppose the government of bishops? — **A.** A sin of rebellion against the peace and safety of God's Church; for

Christ has appointed bishops to be the guardians and teachers of his law.

### Matrimony expounded.

*Q.* What is the sacrament of matrimony? —

*A.* Matrimony is a sacrament, which gives grace to those who contract marriage with due dispositions, to enable them to bear the difficulties of their state, to love and to be faithful to one another; and to bring up their children in the fear of God.

*Q.* In what does the marriage contract consist? — *A.* In the present consent of the parties, expressed in words or other signs, by which they deliver and accept of each other's bodies.

*Q.* How great is the bond of marriage? —

*A.* So great, that it never can be broken but by death.

### Chap. XII. — The Cardinal Virtues.

*Q.* How many cardinal virtues are there? —

*A.* Four: 1) Prudence. 2) Justice. 3) Fortitude. 4) Temperance.

*Q.* Why are these called cardinal virtues? —

*A.* Because they are the fountains, and as it were the hinges, of all good works.

*Q.* What is the office of prudence? — *A.* Prudence makes us considerate and wary in every thing, that we ourselves be not deceived, nor deceive others.

*Q.* What is the office of justice? — *A.* Justice makes us render to others that which is theirs.

*Q.* What is the office of temperance? —

*A.* Temperance makes us bridle our inordinate desires.

*Q.* What is the office of fortitude? — *A.* Fortitude makes us fear nor any danger, nor death itself, for God's service, or the sake of our duty.

### The Gifts of the Holy Ghost.

**Q.** What and how many are the gifts of the Holy Ghost? — **A.** Seven: 1) Wisdom. 2) Understanding. 3) Counsel. 4) Fortitude. 5) Knowledge. 6) Godliness or piety. 7) The fear of our Lord.

**Q.** What does *Wisdom* direct us to? — **A.** Wisdom directs us to consider our last end, and to order all our life to the attainment of it.

**Q.** What does *Understanding* help us to? — **A.** Understanding elevates the mind to a more perfect knowledge of the mysteries of faith.

**Q.** What does *Counsel* lead us to? — **A.** Counsel leads to make a right choice in things relating to salvation, and to avoid the deceits of the devil.

**Q.** What does *Fortitude* move us to? — **A.** Fortitude moves us to the firm and constant performance of our Christian duties.

**Q.** What does *Knowledge* teach us? — **A.** Knowledge teaches us the will of God and the science of the Saints.

**Q.** What does *Godliness* or *Piety* excite us to? — **A.** Piety excites us to be devout and faithful to God.

**Q.** What does *Fear* excite in us? — **A.** Fear excites in us a reverential awe for our heavenly Father, and a dread of offending him.

### The fruits of the Holy Ghost.

**Q.** How many are the fruits of the Holy Ghost? — **A.** They are twelve: 1) Charity. 2) Joy. 3) Peace. 4) Patience. 5) Longanimity. 6) Goodness. 7) Benignity. 8) Mildness. 9) Fidelity. 10) Modesty. 11) Continency. 12) Chastity. Gal. V. 22.

### Chap. XIII. — The works of mercy, Corporal and Spiritual.

**Q.** How many are the works of mercy, of which we shall be demanded an account in parti-



cular at the day of judgment? — *A.* Seven: 1) To feed the hungry. 2) To give drink to the thirsty. 3) To clothe the naked. 4) To harbour the harbourless. 5) To visit the sick. 6) To visit the imprisoned. 7) To bury the dead.

*Q.* How prove you these works deserve a reward? — *A.* Because he that gives a cup of cold water only to a disciple in the name of a disciple, shall in nowise lose his reward. Matt. X. 42. And Christ hast promised heaven as a reward to such as do these things. Matt. XXV. 35.

*Q.* These are the works of mercy corporal; now, how many and which are the works of mercy spiritual? — *A.* Seven also: 1) To give counsel to the doubtful. 2) To instruct the ignorant. 3) To admonish sinners. 4) To comfort the afflicted. 5) To forgive offences. 6) To bear patiently the troublesome. 7) To pray for the living and the dead.

*Q.* Is it lawful to pray for the dead? — *A.* Yes, it is a holy and wholesome thought to pray for the dead that they may be loosed from sins. 2 Machab. XII. 45.

*Q.* Is there also a reward given to these works of mercy spiritual? — *A.* Yes, for *they that instruct many to justice, shall shine as stars for all eternity.* Dan. XII. 3.

### The eight Beatitudes.

*Q.* What are the eight Beatitudes? — *A.* 1) To be poor in spirit. 2) To be meek. 3) To mourn. 4) To hunger and thirst after justice. 5) To be merciful. 6) To be clean off heart. 7) To be peaceful. 8) To suffer persecution for justice sake.

*Q.* Who are the poor in spirit? — *A.* They who taking of their affection from riches and honour, are willing to be poor and contemned.

*Q.* Who are the meek? — *A.* They that seek no revenge, but overcome evil with good.

**Q.** Who are they that mourn? — **A.** They who, despising earthly pleasures and comforts, bewail their own and others' sins, and the occasions of them.

**Q.** Who are they that hunger and thirst after justice? — **A.** They who earnestly endeavour to grow daily in virtue and goodness, and to make others do so too.

**Q.** Who are the merciful? — **A.** They who freely pardon all injuries, and relieve those that suffer.

**Q.** Who are the clean of heart? — **A.** They that are careful to keep their minds free from impure thoughts, and from the love or desire of all unlawful and vain things.

**Q.** Who are the peaceful? — **A.** They who seek peace with God, and strive to keep it with all mankind.

**Q.** Who are they who suffer persecution for justice sake? — **A.** They who are so constant in the true faith, and the practice of a good life, as willingly to suffer and die rather than offend against either.

#### Chap. XIV. — The Kinds of Sin expounded.

**Q.** What is sin? — **A.** Sin is an offence against God; or any thought, word, or deed contrary to the law of God.

**Q.** How many kinds of sin are there? — **A.** Two; original and actual.

**Q.** What is original sin? — **A.** Original sin is the sin, in which we are all born, in consequence of Adam's sin, when he ate the forbidden fruit.

**Q.** How is original sin remitted? — **A.** By Baptism.

**Q.** What is actual sin? — **A.** Actual sin is any sin which we ourselves commit.

**Q.** What is a sin of omission? — **A.** To omit any thing willingly, which is commanded us by God or his Church.

**Q.** How is actual sin divided? — **A.** Into mortal and venial sin.

**Q.** What is mortal sin? — **A.** Mortal sin is a wilful transgression in any matter of weight against a known commandment of God, of the Church, or of some lawful superior.

**Q.** Why is it called mortal or deadly? — **A.** Because it deprives the soul of her spiritual life, which is the grace of God.

**Q.** What is venial sin? — **A.** It is some smaller, much more pardonable offence against God or our neighbour.

**Q.** What are the effects of venial sin? — **A.** Venial sin weakens and cools the fervour of charity, and lessens our devotion; it hinders the inspiration of the Holy Ghost from working; it leaves the soul feeble and drowsy; and which is worst of all, it disposes to mortal sin, according to that saying, *he that neglects small faults, will fall into great ones.*

**Q.** How many ways is a venial sin made mortal? — **A.** Four: 1) When one commits a venial sin with such affection, that he is resolved to commit it though it were mortal. 2) When the end, for which it is done, is a mortal sin. 3) When one perceives that by committing a venial sin, he shall give an occasion to a mortal one, by scandal, or any other way. 4) Whensoever one commits that which in itself is only a venial sin, and yet thinks in his conscience it is a mortal one.

**Q.** How is a mortal sin remitted? — **A.** By the sacraments of baptism and penance; as also when there is no opportunity of finding a priest, by a perfect contrition, springing out of the love of God.

**Q.** How is the venial sin remitted? — **A.** By the sacraments, by devout prayer and the like.

Q. Whither do such go as die in mortal sin?  
— A. To hell for all eternity.

Q. Whither do such go as die in venial sin, or not having fully satisfied for the punishments due to their mortal sins? — A. To purgatory, till they have made full satisfaction for them, but then to heaven.

Q. What do you understand by purgatory? — A. By purgatory I understand a middle state of souls after death, which suffer for a time on account of their sins.

Q. What proof have you in the New Testament that there is a purgatory? — A. I. From our Saviour's own words, Matt. XII. 32, where speaking of the remission of sins, he says, there is one, that *shall not be forgiven, neither in this world, nor in the world to come*; which words St. Augustin says, would not be true, if some sins were not forgiven in the next world; and this implies a purgatory, for *there only* is remission of sin, and not in hell, nor in heaven. II. From St. Paul I. Cor. III. 15, where he speaks of some under the guilt of sin, that shall be saved, *yet so as by fire*.

Q. How many ways may a man be made partaker and guilty of another's sin? — A. Nine ways: 1) By counselling it: 2) By Commanding it: 3) By consenting to it: 4) By provoking him to do it: 5) By praising or flattering him for it: 6) By not speaking when he ought to speak: 7) By winking at it: 8) By being a partner with him in the fact: 9) By defending the ill done.

#### Chap. XV. — The Seven Deadly or Capital Sins.

Q. Which are the seven capital sins? — A. 1) Pride. 2) Covetousness. 3) Luxury. 4) Anger. 5) Gluttony. 6) Envy. 7) Sloth.

Q. What is pride? — A. Pride is an inordinate love and esteem of our own worth or excellence.

**Q.** What is covetousness? — **A.** Covetousness is an inordinate desire of wealth.

**Q.** What is luxury? — **A.** Luxury is an inordinate desire of carnal pleasure.

**Q.** What is anger? — **A.** Anger is an inordinate desire of revenge.

**Q.** What is gluttony? — **A.** Gluttony is an inordinate desire or use of meat or drink.

**Q.** What is envy? — **A.** Envy is a sadness, or repining at another's good, because it seems to lessen our own.

**Q.** What is sloth? — **A.** Sloth is a laziness of mind, neglecting to begin or to prosecute good things.

**Q.** Why are Christians commonly instructed concerning these deadly sins? — **A.** That thereby they may discern the several roots from whence all their particular sinful actions proceed; and so, when they examine their conscience, may see what passion it was that induced them to sin, that they may by searching diligently from what source their sins proceed, cut them off, in the root itself, by abating the affections and passions, which are most predominant in them.

### The Sins against the Holy Ghost.

**Q.** How many are the sins against the Holy Ghost? — **A.** Six. 1) Despair of salvation. 2) Presumption of God's mercy. 3) Impugning the known truth. 4) Envy at another's spiritual good. 5) Obstinacy in sin. 6) Final impenitence.

### The Sins that cry to Heaven for Vengeance.

**Q.** How many such sins are there? — **A.** Four. 1) Wilful murder. 2) Sin of Sodom. 3) Oppression of the poor. 4) Defrauding workmen of their wages.

## Chap. XVI. The four last Things expounded.

**Q.** What are the four last things? — **A.** Death, judgment, hell and heaven.

**Q.** What mean you by death? — **A.** That we are all mortal, and must once die; how soon, we know not, and therefore should be always prepared.

**Q.** What is the best preparation for a good death? — **A.** A good life, and to be often doing penance for our sins, and saying with St. Paul, *I desire to be dissolved and to be with Christ.* Philip. I. 23.

**Q.** What do you understand by judgment? — **A.** That beside the general judgment of the world, our souls, as soon as we are dead, shall receive their particular judgment at the tribunal of Christ.

**Q.** How must we prepare ourselves against this judgment? — **A.** By often remembering that *it is a fearful thing to fall into the hands of the living God.* Heb. X. 31.

**Q.** What do you mean by hell? — **A.** I mean a place, where such as die guilty of mortal sin, *shall be tormented for ever and ever.* Apoc. XX. 10.

**Q.** What do you understand by heaven? — **A.** I understand a place where the chosen and faithful servants of God, who die in a state of grace, shall live with him for ever in perfect hapiness.

**Q.** What benefit have you by the frequent memory of these last things? — **A.** Very great benefit: *In all thy works,* says the Scripture, *remember thy last end, and thou shalt never sin.* Eccles. VII. 40.

## The happiness of being a Member of the Catholic Church.

God the Father is the Founder of the Catholic Church; God the Son is her Redeemer; God the Holy Ghost her Sanctifier. The blessed Virgin is her Queen;

the Angels are her protectors, the Saints her intercessors, the Patriarchs her stem, the Prophets her oracles, the Apostles her foundation. The Pope is her Head; the Cardinals are her Counsel, the Bishops her Shepherds, the Priests her voice, the Deacons her stewards, the subdeacons her servants. The Martyrs her Witnesses, the Doctors her light, the Confessors her support, the Religious orders her succour, the Virgins her ornament, the Faithful her children. — Baptism is her cradle, Confirmation her strength, the most Holy Sacrament of the Altar her food; Penance and extreme Unction are her remedies, Holy order is her jurisdiction, Matrimony her nursery. — The ten Commandments of God are her walls, her own Precepts her ramparts, the Evangelical Counsels her outworks. — The Body of Jesus Christ is her treasure; infallibility her characteristic; the Gospel is her warrant, unity her centre, Holiness her brightness, universality her seal. — The Holy Scripture is her proof, Tradition her solidity. The Councils are the manifestation of her authority. Truth is her rule, Meekness her spirit, zeal her spring, Prayer her shield of protection, Patience her victory. — Faith is her gate, Hope her progress, Charity her consummation. — The grace of our Saviour is her riches, chastity her bloom. — Justice is her beauty, Prudence her eye, Fortitude her arm, Temperance her body. The lust are her joy, sin is her horror; Sinners are the object of her compassion. The Heterodox are her sorrow, the Jews her living witnesses upon earth, the conversion of all these, the constant subject of her sighs and prayers to God. The perseverance of her members is her desire, the glorification of God her pride. — The most Holy Trinity is the object of her adoration, the slaughtered Man-God her sacrifice, the Ceremonies her adornment. — The Earth is her exile, the Cross her portion, Heaven her term. — Scandals are her grief; Penance is her comfort, the Indulgences are her liberali-

ty. — Jesus Christ is her spouse, his Presence her glory, the End of the world is the day of her coronation. Her combat is on Earth, her sufferings are in Purgatory, and her Triumph is in Heaven. — And I? Am I a living member of this Church? Am I her joy?

### A Profession of Catholic Faith, extracted out of the Council of Trent, by P. Pius IV.

I, N. N., with a firm faith believe and profess all and every one of those things which are contained in that Creed, which the Holy Roman Church maketh use of, viz., I believe in one God, the Father Almighty, Maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God; born of the Father before all ages; God of God; Light of Light; true God of true God; begotten, not made; consubstantial to the Father, by whom all things were made. Who, for us men, and for our salvation came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, *And was made man*. Was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures: he ascended into heaven: sitteth at the right hand of the Father, and is to come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Ghost, the Lord and life-giver, who proceedeth from the Father and the Son, who, together with the Father and the Son, is adored and glorified, who spoke by the prophets. And (I believe) one, holy, catholic, and apostolic Church. I confess one baptism, for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. *Amen*.

I most steadfastly admit and embrace apostolical and ecclesiastical traditions, and all other observances and constitutions of the same Church.



I also admit the holy scriptures according to that sense which our holy Mother the Church has held and does hold them, to whom it belongs to judge of the true sense and interpretation of the scriptures ; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order and Matrimony; and that they confer grace: and that of these, Baptism, Confirmation, and Order, cannot be reiterated without sacrilege.

I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent, concerning original sin and justification.

I profess likewise, that in the Mass there is offered to God a true proper and propitiatory sacrifice for the living and the dead. And that in the most holy Sacrament of the Eucharist there is truly, really and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transsubstantiation I also confess, that under either kind alone Christ is received whole and entire, and a true Sacrament.

I constantly hold that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the Saints reigning together with

Christ, are to be honoured and invocated, and that they offer prayers to God for us; and that their relics are to be had in veneration.

I most firmly assert that the images of Christ, of the Mother of God, ever Virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given them.

I also affirm that the power of Indulgences, was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the holy, catholic, apostolic, Roman Church for the Mother and mistress of all churches: and I promise true obedience to the Bishop of Rome, Successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined and declared by the sacred Canons and general Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, N. N., do at this present freely profess, and sincerely hold this true Catholic Faith, without which no one can be saved: and I promise, most constantly to retain and confess the same entire and unviolated, with God's assistance, to the end of my life. *Amen.*



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